THE DISCIPLES DIVINITY HOUSE
OF THE
UNIVERSITY OF CHICAGO
Gift of C.C. Rowlison

HERBERT LOCKWOOD WILLETT
LIBRARY

Digitized by the Internet Archive
in 2011 with funding from
CARLI: Consortium of Academic and Research Libraries in Illinois

http://www.archive.org/details/campbellinst1211410unse

BL
1

1783

Campbell Institute Bulletin

VOLUME 12 OCTOBER, 1915 NUMBER 1

The Waiting City

A city throned upon the height behold,
Wherein no foot of man as yet has trod;
The City of Man's Life fulfilled in God.
Bathed all in light, with open gates of gold,
Perfect the City is in tower and street;
And there a Palace for each mortal waits,
Complete and perfect, at whose outer gates
An Angel stands its occupant to greet.
Still shine, O patient City on the height,
The while our race in hut and hovel dwells.
It hears the music of thy heavenly bells
And its dull soul is haunted by thy light.
Lo, once the Son of Man hath heard thy call
And the dear Christ hath claimed thee for us all.

PHILLIPS BROOKS.

EDITORIAL NOTES

The solution of the difficulties of the Disciples is to be found in free discussion, kept clear of personal animosity. The continual effort to compromise our situation, made by well-meaning people, only results in keeping unsolved problems before the brotherhood for years, when frank and free examination of the issues might end the discussion. When Presbyterians face differences, they talk it out. When Free Methodists confront a divergence of ideas, they undertake to make the situation fuzzy with emotion, and escape the issue. The Presbyterian way is the only method for Disciples, with their temperament and disposition.

It is reported that there were nearly three hundred presidents, secretaries and other paid officials of general interests at the national convention at Los Angeles. A great communion like the Disciples of Christ requires a great many of these men. It is very easy, however, for such functions to be unduly multiplied. New boards and organizations come into existence easily. It has come time for us to be conservative about the increase of the salary budget for officials.

The California state convention has a hard time finding a place on which to stand. One national paper urges that the convention has done a great injustice to Mr. Loken. Another paper claims that Mr. Loken got what was coming to him, but that the convention is organized wrong, and therefore its procedure violated good Disciple traditions. A great communion which has for a hundred years stood for the motto, "In matters of opinion, liberty," finds itself troubled in conscience over an inconsistency in practice. It was once our proud boast that we had never had a heresy trial. That can never be said again, owing to the action of the coast convention, but it is not yet too late for us to show that we have been sincere when we have insisted that the faith that unites is faith in the Christ. The formulation of a baptismal dogma may be as important as some people think it is, but no one can say that Disciple teaching makes anything else a basis for the unity of the church than our relationship to Jesus Christ.

The test of efficiency in any given group often settles a doctrinal point. The victory of the Catholic organization over Arianism was determined in part by the effectiveness of Catholic organization. It

is not enough for the preacher of the Campbell Institute persuasion to say to himself that his point of view is true. It must be organized into the every-day life of the church, and show that it can live in the rough and tumble of events. Fortunately, there are many such Campbell Institute pastors, men who are not simply theorists, but who know the value of their ideas in a workaday world.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

Ancient Eugenics

By Allen G. Roper. Oxford: B. H. Blackwell, 1913.

The first eugenist was not Lycurgus but the primitive savage, who killed his sickly child. Strange as it may seem, the systematized infanticide of Sparta marked an advance towards civilization, since the fate of the new-born no longer depended upon the caprice of the father, but upon the decision of tribal officials. The ancients were as familiar as are modern eugenists with the analogy drawn from animal breeding. Regulation of marriage was, therefore, soon added to exposure and infanticide. The Spartans penalized celibacy, late marriage and (most severely) bad marriages. Under certain restrictions wives were allowed occasional lapses from the moral code. This was not a return to barbarism but was prompted by the eugenic motive of propagating children from a father stronger than the husband. The military motive reigned supreme in Sparta, and physique was the sole object sought. The Greeks, however, uniformly believed in beauty of spirit only when reflected in beauty of aspect. The value of prenatal influences, environment and training was recognized. The productivity of the subject classes (the Helots) was held in check by secret assassination. Sparta's system was a narrow one and its limitations are obvious, yet Professor Mahaffy has declared her the only state in which the physical improvement of the race was beyond cavil.

The first system of practical eugenics originated in Sparta; the theory was first formulated in Plato's *Republic*, *Statesman* and *Laws*. The fact that he could point to an existing and (in his day) successful exemplification of his doctrines made his scheme seem less chimerical than it otherwise would. Plato advocated infanticide, the refusal of medical aid to the chronically sick and to victims of self-indulgence, segregation of the insane, expulsion of paupers, temporary marriages, regulation of marriageable age, etc. His fixing the

number of citizens at a constant figure, 5,040 or 8,000, accords with modern theory, viz.: to secure the "optimum" number rather than the maximum number. The smallness of Plato's state lessened the difficulty of some of his problems. His greatest progress consisted in divorcing eugenics from the purely military motive and in placing intelligence, in the guise of philosopher-kings, at the apex of his system.

Ancient eugenics culminated in Aristotle, who tried to construct a scheme which should be practicable for Athens. Hence his acceptance of many existing customs despite theoretical objections. He considered the ideal age for marriage to be 18 for women and 37 for men! The breeding analogy re-emerged in his fixing a season for wedlock, January-February! In most cases, both Plato and Aristotle availed themselves of the best medical knowledge of their day.

Interest in eugenics was smothered by the individualism and pessimism of Hellenistic times, aided by the teachings of current philosophy and of oriental cults.

OPINIONS OF THE MEMBERS

In this wonderful day of the growing spirit of Eleutheria and Aletheia, on a cross but in a circle, I hope that the hoary-headed spirit of "The Invisible Government" may not visit the ranks and work of the C. I. You will pardon me for saying so, but I think there have recently been some very strong leaning in that direction. Such an institute to progress must stand for the sentiments of all and not the elect few. Am I not right? Taxation without representation is the same today as ever. Please consider and get others to consider the wishes of the whole movement. This has been so in the paper, but its tendencies in other ways are not so marked. For instance, the last program showed conclusively that only two or three highbrows dictated the policy of the meetings. It is farthest from my thought to criticise; you are doing splendidly, but I know that you will have this to face sooner or later. GEO. B. STEWART.

The BULLETIN is a medium of expression for all the members. You are invited to send in post card contributions with news, successful methods of church work, criticism of BULLETIN articles, or anything else that may be of interest.

CHAMBER OF NEW TESTAMENT

By Silas Jones

Studies in the Apocalypse

By R. H. Charles. Edinburgh. T. & T. Clark, 1913. Pp. 199.

The substance of this book was delivered in four lectures before the University of London in May, 1913. The lectures have been slightly expanded and divided into five chapters. Some of those who are familiar with the larger works of Charles may be disappointed in this little volume. It may seem to have too many theories for the amount of material it offers to the student. For others, the book will be useful. The first two chapters are a history of the interpretation of the Apocalypse from the earliest time to the present. This history, brief as it is, is a good introduction to the study of the Apocalypse. The student that comprehends it will be modest in the expression of his own conclusions. He will also have confidence in the ability of scholars to discover the significance of the book. In the opinion of Charles, the methods of recent interpreters, such as Bousset, Pfleiderer, Holtzman, W. Bauer, Porter and Moffatt, lead in the right direction and have already produced valuable results. The book is no longer a hopeless puzzle; it is "one of the most valuable documents for the primitive age of the Christian Church."

In chapter three the Hebraic style of the Apocalypse is discussed. Charles does not agree with Moulton that the blunders of the writer are in no way due to Hebraism. He holds that the writer thought in Hebrew, that he did not know Greek idiomatically, and that he freely remodeled syntactical forms, launched forth unusual and unheard of expressions, with a view to the better setting forth of his ideas. He succeeded in producing one of the masterpieces of world literature.

Chapters four and five are a discussion of Chapters VII-IX of the Apocalypse. In these is an illustration of the use the author makes of his theory that the book is a relative unity, containing visions experienced at different times and written down each at the time it was received. A few were witnessed as early as 67 A. D. The main body should probably be assigned to the period 92 and 95. The writing of the visions at different times has occasioned much of the difficulty of the interpreter. The use of Jewish sources, parts of which the Seer did not understand, also creates problems.

In an appendix there is a list of some of the chief students of the Apocalypse down to very recent times.

CHAMBER OF RELIGIOUS EDUCATION

By H. C. Armstrong

The three essential elements of the practical process of religious education are the Parent, the Church, and the Child. Each is a vital factor. The child is to be educated by the parent and the Church. These have a work to do, each in its own right and sphere, and also a work to do together, each co-operating with the other. It is, therefore, highly important that the parent realize the responsibility of the home and the home life for the religious development of the child, and that the spiritual nurture of the child be intelligently and purposely provided for in the home. It is equally important that the Church reckon with the child in the organization of its methods and in the prosecution of its work. It is furthermore important that the home and the Church be brought together and united in the task.

It would seem preposterous that parents should be careless about the religious nurture of their children, but the simple and obvious fact is too many parents are woefully so. No less obvious is it that the work of the Church has hitherto been too exclusively organized on the adult basis and around the adult interests. Not that we have intentionally left the child out. Theoretically we have "set him in the midst," but in practice we have treated him too much as a little adult and too little as the child that he is. How we are missing the mark and how to amend our ways are the questions discussed in a suggestive and stimulating fashion in a recent book of five chapters written by Charles Clark Smith, and entitled "*Parent, Church and Child*." "Our theology of childhood has been wrongly preached, and the now prevalent inactivity with regard to our children's religious life is the result. It is time to quit preaching an antiquated theory of the origin of sin that contradicts both the Bible and reason and to begin to preach what Christ taught with reference to the child and what modern pedagogic principles have made very plain to us. Our public school methods are much more intelligently applied than our religious methods. When the pulpit presents to the people a conception of child religion that fits the conditions and shows the possibilities of religious activities for the youth, then the parents will become interested in the proper development of their children." We may not wholly agree with this position of the author, but we will agree with him that this age needs a revival of home religion and of loyalty to the Church for the child's sake. It will pay us well to read his book.

CHAMBER OF LITERATURE

By Lee E. Cannon

The present revival of interest in drama brings us "*Chief Contemporary Dramatists*" (Houghton, Mifflin, 1915, $2.75), a collection by Professor Dickinson of representative plays by such authors as Wilde, Galsworthy, Moody, Brieux, Hauptmann, Jones, et al. Of particular interest are Galsworthy's "*Strife*," an impartial presentation of the struggle between capital and labor; Hauptmann's "*Weavers*," a treatment of the same theme; Brieux's "*The Red Robe*," an indictment of the French judicial system; and Moody's "*The Great Diride*," a study of the New England conscience. Each of the plays is typical of some phase of technique or content of the modern drama. The book offers a cheap and interesting dramatic library to the general reader.

Among recent novels, Poole's "*The Harbor*" (Macmillan, 1915, $1.40) appeals to me as being worthy of mention. With the development of the old Brooklyn water-front as a background, the author draws in bold outline the story of a young man's search for a working ideal. After testing and rejecting many of the gods of modern life —Religion, Art, Efficiency—he finally, like Faust, chooses the God of Service. The hero, although a good fellow, is too much of a romantic lyre. Whether his energetic and emotional nature will be satisfied long with his "God," one doubts.

A translation of "*The Red Laugh*" (Duffield & Co., 1915, $1.00) has come to my desk. The story was written some years ago by Andreief, the foremost of contemporary Russian men-of-letters, and is a description of the horrors of war, from a psychological viewpoint. Death and horror is the theme. The tale, to my mind, is more artistic and more powerful than either Lamzus' "*Human Slaughterhouse*" or Crane's "*Red Badge of Courage*." It is one of the strongest arguments for peace, and about as effective as any at present.

An interesting and compact survey is Baring's "*Outline of Russian Literature*" (Holt, 1915, 50c, H. U. L.). After a short introductory sketch, the body of the book is devoted to a discussion of 19th century Russian literature. The main tendencies are noted, and the more important authors are briefly criticized. Some of the generalizations of Mr. Baring may be taken *cum grano salis*.

Along this same line, I might mention Wiener's "*An Interpretation of the Russian People*" (McBride, Nast & Co., 1915, $1.25). The Professor of Slavic at Harvard discusses some of the spiritual char-

acteristics of the Russians. He finds an "essentially Christian attitude" in the Russian masses, revealing itself in their "great literature of pity." In their religion, as well as in their literature and art, he sees "an earnest desire to apply to life the esoteric teachings of Christianity," hindered, however, by a benighted autocracy. Mr. Wiener goes on to treat of the intellectualists and the people, the peasant, the position and influence of woman, the non-Russian Russian. A suggestive bibliography is appended.

CHAMBER OF PASTORAL DUTIES

By John Ray Ewers

In all sincerity I sang my swan song, as editor of this chamber, with the issue of mid-summer. I felt that two years of service had exhausted my ideas and I eagerly anticipated the words of some new writer. However, the pressure put upon me by the officers, together with several kind letters from those whom I was surprised to know even deigned to read my hasty notes, compel me to assume again the pen which I had laid down with a sigh of relief.

Most of us have returned from refreshing vacations. For seven weeks I did nothing but play in the great western country. We are plunging into the new year's work. In this hour we need definite objectives. Let us sketch out a few—not too many.

(1) My task is the cure of souls (saving, culturing), therefore let me give my best to that labor. Reforming, lecturing, making money must be decidedly secondary.

(2) I cannot preach acceptably unless I know my own people, their joys, sorrows, sins and triumphs. Therefore let me call.

(3) I cannot feed the flock unless my own soul-life is true. Therefore let me incarnate the truths I preach.

(4) I cannot build up my congregation unless my mind is rich. Therefore let me study at least two hours each day.

(5) I cannot do my work well unless my body is strong and my disposition sweet. Therefore let me play golf and wander in the open country.

(6) I cannot be a prophet unless God's spirit is in me. Therefore let me commune daily with Him.

THIS IS MY TASK;
GOD HELP ME IN IT.

THE CHARM OF NUMBERS

By Charles E. Underwood.

"Our city is a great city. It has more than one million population." "We had a great evangelistic service. There were 543 additions." "Our Sunday School is the best in the city. Last Sunday we had 965 in attendance." The spell of numbers is on us all. Occasionally we rebel against the extremes, but before we are aware, the disease breaks out in another intellectual or emotional spot. Numbers seems the most tangible evidence of growth.

We do not believe the Master would lessen the numbers of the multitude that followed him throughout Galilee. Yet for the practical purpose of world evangelization, He chose twelve. One would scarcely hold that his addressing the multitudes was a greater work than training the twelve. Each had its place. In the first stage of the Teacher Training Movement we have attempted to address the multitude. The charm of numbers is upon us. The writer enrolled the first one hundred Indiana workers who studied Moninger's "*Training for Service*," and did the foundational work for an enrollment of 753 in the city of Indianapolis alone, when the first wave of enthusiasm swept over the churches. He felt the thrill of it all. He is not ready to discount that work, but feels that much good was accomplished.

But we have reached a new stage in our development. We have learned that these large numbers must be divided into small units for intensive study. The modern Sunday School must be measured by the progress it makes in teaching the pupils the great Biblical and religious truths, and incorporating them in earnest, sincere lives. This cannot be left to chance inspiration or absorption. The teacher must have personality, Christian personality, but must have in addition the gift of teaching, and special training for the work. The larger the numbers the greater the need for well trained teachers The poorly trained teacher will give up in despair. It is useless to train a multitude from which to select a few indifferently prepared teachers, who will teach for a few months and drop out of the school.

It has been the plan of the writer for some years to make the teacher training work an intensive study to such degree that only the serious-minded and capable ones remain in the course. With these few it has been his experience that the number of teachers made available for permanent work in the Sunday School has been vastly increased over the training of the multitude plan. Slowly but surely

this policy produces a larger number of educated people in the Sunday School classes and paves the way for successful achievement.

The Editors of Chambers

The following men have been appointed to edit the Chambers for the coming year:

Old Testament—C. E. Underwood, Butler College.
New Testament—Silas Jones, Eureka College.
Sociology—J. L. Deming, New Haven, Conn.
Philosophy—Ellsworth Faris, Iowa City, Ia.
Religious Education—H. C. Armstrong, Baltimore.
Systematic Theology—Chas. M. Sharpe, University of Chicago.
History—Columbia University.
Church History—Errett Gates, University of Chicago.
Literature—Lee E. Cannon, Eureka College.
Missions—Fred E. Lumley, College of Missions.
Pastoral Duties—J. R. Ewers, Pittsburgh.
Classics—Roy C. Flickinger, Northwestern University.

Almost all of these men have accepted, and we hope that every Chamber will be represented in our next issue.

Notice

My circular letter calling for dues in advance seems to have caused fears regarding the future of the Institute in the hearts of some. I want to take this opportunity to thank those who responded for their co-operation and to assure all that our future is perfectly bright. If a few more respond to that notice we will be able to omit our usual regular billing of all delinquents in January.

EDWARD A. HENRY, Treasurer.

NEWS NOTES

BY EDWARD A. HENRY

At the annual meeting in June a number of men were elected to membership in the Institute. All were notified at once. At the time of writing a few have not yet been heard from. The following have accepted election:

Frank Waller Allen, Springfield, Ill., Regular. Mr. Allen is pastor of the First Church there and very much interested in social questions.

Henry G. Burgess, Canton, Mo., Regular. Mr. Burgess is a Yale Divinity graduate who has recently accepted the pastorate of the Canton, Mo., church. He is working in very close co-operation with President Todd and the Christian University faculty.

Lin D. Cartwright, Fort Collins, Colo., Associate. Mr. Cartwright after some time at the University of Chicago has accepted the pastorate of the Fort Collins church.

Fletcher Cowherd, Kansas City, Mo., Co-operating. Mr. Cowherd is a prominent business man of Kansas City and an active layman in the great church of which Dr. Jenkins is pastor. He is well known to all of us through his activity in the Church Extension Board and other of our organized activities.

J. C. Hill, Kansas City, Mo., Co-operating. Mr. Hill is a prominent business man and another of Dr. Jenkins' active laymen.

Howard E. Jensen, Chicago, Ill., Associate. Mr. Jensen is a student in the University of Chicago and preaches for a nearby church.

J. Leslie Lobingier, New Haven, Conn., Regular. Mr. Lobingier is a Yale Divinity graduate, who is going on for a higher degree. We understand that he is a kinsman of Judge Lobingier.

W. C. MacDougall, Chicago, Ill., Regular. Mr. MacDougall is a graduate of Hiram College, who has spent seven years in India with O. J. Grainger. He is now studying in the University of Chicago during his furlough. He will return to India soon.

Dr. William E. Minor, Kansas City, Mo., Co-operating. Dr. Minor is a prominent physician and another of Dr. Jenkins' active laymen.

Robert E. Park, Chicago, Ill., Regular. Dr. Park is a Ph. D. of Heidelberg, Germany. He was for a number of years a teacher in Tuskegee Institute and is now a Professor of Sociology in the University of Chicago.

Clarence Reidenbach, Milford, Conn., Regular. Mr. Reidenbach is a Yale Divinity graduate, who is serving as pastor of the Plymouth Congregational Church at Milford. He has been appointed Day Fellow at Yale for 1915-16 so will spend this year doing graduate work.

John F. Stubbs, Chicago, Associate. Mr. Stubbs is a nephew of the famous ex-Governor Stubbs of Kansas. He is a Divinity student in the University of Chicago.

Chas. A. Vannoy, Canton, Mo., Regular. Mr. Vannoy is a Ph. D.

of the University of Iowa. He is a new Professor of Latin and Greek at Christian University.

During the summer there have been many changes of street address which we will not take space to notice now as a new address list will be printed in the next issue of the BULLETIN. We notice here only changes of town.

Clarence G. Baker, who has been pastor at Batavia, Ill., for two years while he studied in the University of Chicago, begins his work as pastor of the West Park Christian Church, Indianapolis, Ind. on Oct. 1. He has so nearly completed his work for the B. D. degree that he plans to finish by correspondence.

J. E. Wolfe, formerly of Whiting, Ind., has gone to Batavia to succeed Mr. Baker. He will continue his study at the University of Chicago.

Royal L. Handley has settled with the church at Virden, Ill., one of the best in Southern Illinois.

C. G. Brelos has resigned at Waukegan, but has not yet decided upon another location.

A. L. Cole resigned from the Carthage, Ill., church early in the summer, went to California and took unto himself a wife. We have not yet learned his new address.

Ellsworth Faris, who taught Psychology in the University of Chicago last year and in the University of Iowa the year before, as a supply during the absence of Professor Starbuck, has been called back to Iowa to fill a chair of Social Psychology which has been newly established for him. He will rank as Associate Professor.

J. L. Garwin, after leaving William Woods College, spent the summer in Chautauqua work and is planning to spend the winter doing graduate work at the University of Chicago.

W. G. Alcorn was a summer student at the University of Chicago.

E. J. Arnot spent a goodly portion of the summer in camp with Y. M. C. A. lads.

Henry Pearce Atkins spent the summer with his parents in Cincinnati. He feels encouraged at the prospects for the new year in Birmingham.

H. F. Burns spent the summer about Boston, preaching two Sundays in Chicago on his return trip. He attended an afternoon service at Dr. Ames' church.

A. W. Fortune received his Ph. D. *magna cum laude* from the University of Chicago this summer.

Walter C. Gibbs was a summer student at Chicago this summer. He reports that his work at Columbia, Mo., is going along splendidly. He has recently purchased a home at 515 South Fifth St.

Elster M. Haile expresses himself as confident that he made no mistake when he turned to business. He is now the "Haile Investment Company, Real Estate, Loans and Insurance" at Kingman, Kansas.

Edward A. Henry spent the month of September in New York state, mostly with his parents on their farm near Syracuse.

Sherman Kirk has returned from the Deanship of the Bible College at Drake to his old chair of Classical Greek.

Judge Charles S. Lobingier is in the United States for a brief vacation from his duties in Shanghai. He visited Chicago, among other places.

Wellington M. Logan is now the Executive Secretary of the Adams Avenue branch of the Detroit Y. M. C. A.

Fred E. Lumley spent the summer at his old home in Canada. He writes: "I have had a fine holiday in the harvest field and return much invigorated."

Clarence E. Rainwater and wife went to the San Francisco exposition in an auto with her father.

W. H. Smith spent part of August at the University of Chicago. He enjoyed it so much that he intends to come again.

C. G. Vernier and wife spent some four weeks in August and September in Kentucky and Tennessee. Mr. Vernier is rejoicing over a substantial increase of salary for the new school year.

C. H. Winders was another visitor in Chicago during August. He comes every year to do a little reading in the libraries and meet the many Disciples who gather here every summer. There were close to fifty of them this year.

G. D. Edwards was holding a meeting ten miles from the nearest railroad during August. He had to improvise a check form to pay his dues.

E. L. Talbert got no vacation this year. He was kept busy in the Office of Admissions of the University of Cincinnati.

Baxter Waters found the summer so cool in Missouri that he took his vacation at home, where he was kept busy watching a new $17,000 church go up. The brick work was completed in August and one of the masons said it was one of the finest brick churches in northwest Missouri.

O. F. Jordan has written a religious story of which he is reading a chapter at a time on Sunday evenings, beginning September 12.

Clarence Rainwater is editor of "*Community News*, a weekly newspaper published in the mutual and triangular interests of the residents of Hamilton, Auburn and Normal Parks."

"An abbreviated summary of the Eastern District Evangelist's work for the Year 1914" is an interesting four-page document telling of some of the labors of G. F. Hoover. Among other facts we note that he traveled 4,400 miles in his automobile, raising over $8,-83, organizing one new local church and thoroughly organizing country associations in every one of the eighteen counties in his district.

W. D. Endres and Geo. A. Campbell are among the new members of the Board of Trustees of Christian University, Canton, Mo.

Carl Burkhart of Lexington, Mo., has been called to Franklin, Ind. We have not learned his decision.

J. J. Haley goes to Australia this fall to assist in anniversary services at Melbourne where he was once pastor.

August 15 completed six years for Austin Hunter at Jackson Boulevard. In this time 865 members have been received into the church, an old mortgage has been cleared away and a social club house purchased. Every prospect seems hopeful except that his community is so constantly changing.

Early in the summer Milo Atkinson held a two-week meeting at Collierville, Tenn., in which five were added to the church and $100 raised for state work.

The work of Central Church, Cincinnati, is thriving under the leadership of Claire L. Waite. During the first half of 1915 he received more new members than during any previous full year of his four-year pastorate.

Herbert Martin filled Dr. Medbury's pulpit during the pastor's vacation.

H. O. Pritchard preached for Central Church, Detroit, during the vacation of C. J. Tannar.

Joseph A. Serena and Ira L. Parvin are among the newly elected officers of the New York State Christian Missionary Society.

A letter just at hand announces that J. B. Eskridge is President of the Southwestern State Normal School at Weatherford, Okla. He has succeeded in whipping the politicians who tried to gain control of the normal school system and finds himself located in a very

pleasant position. He is planning to attend our meeting next year.

There are 32 Disciples in Northwestern University this year. The Evanston church has published and circulated a directory of these students, and arranged a reception for them at which Prof. and Mrs. Flickinger spoke.

At a meeting of the executive committee at the close of the Institute year, it was decided to call the heads of the Chambers editors, and that O. F. Jordan should be called the editor-in-chief.

Keuka College has been compelled to close for lack of funds after a brave fight by the president, Joseph A. Serena. It is reported that he has accepted a call to the presidency of William Woods College.

Joseph Garvin is in Chicago, where he will spend a year in special study.

Geo. B. Stewart announces a series of dramatic readings on Sunday evening. The subject is, "A Modern Nymph," called a timely church story. The series began on Sept. 19.

The Evanston Daily News—Index has been giving the first column on the front page Monday to the sermon of O. F. Jordan, the past two months. Some of these sermons are to be printed in pamphlet form in the near future.

Roscoe R. Hill has accepted an invitation to head the Department of History at the University of New Mexico and has already located at Albuquerque. He received the call after the opening of the church year.

THE LOS ANGELES MEETING

The Los Angeles luncheon of the Institute was held July 20th at the Hotel Gates. There were twenty-two in attendance, viz.: H. O. Breeden, A. L. Cole and wife, J. R. Ewers, R. C. Flickinger and wife, Graham Frank, J. H. and W. E. Garrison, Austin Hunter, Edgar Jones, J. H. McCartney, W. A. Parker, W. C. Payne and daughter, G. A. Ragan and wife, P. J. Rice, W. D. Ryan, D. H. Shields, S. G. Buckner, and Mrs. Minnie Ames Barnhill. This list includes two former members who wish to be reinstated. After the appetizing and delectable repast had been disposed of, the president explained the present plans and purposes of the Institute and the various projects with which it is intended to make the twentieth year of our history notable. In particular, all were urged to attend the anniversary celebration next summer. Every man availed

himself of the chance to speak briefly, and despite the sadness due to the absence of some irreplaceables, the best of good cheer prevailed. For several, this was their first Institute meeting, and the earnest but optimistic speeches did not fail of their effect. In retrospect, all were unanimous in declaring the occasion to have been most enjoyable and heartening.

The membership of the Institute is comparatively small, and but a fraction attended the Convention. Nevertheless, Institute men, as individuals, were much in evidence. In addition to several who participated in the devotional exercises, the following delivered addresses: J. R. Ewers on "Mobilizing the S. S. Army," W. A. Parker on "Enlistment and Preparation of Life for Religious Vocations," and A. L. Cole on "C. E. and the Individual." Austin Hunter presented his report for the National Board of C. E. and P. J. Rice preached the Convention sermon, "On Being Christians." Edgar Jones was chosen as first vice-president, and Graham Frank was re-elected to the corresponding secretaryship. Addresses not on the printed program were made by H. O. Breeden and Edgar DeWitt Jones.

The coming World Conference on Faith and Order being arranged by the Episcopalians, and to be participated in by Roman Catholic, Orthodox, and Protestant Christians, will be a noteworthy event. The Catholic dream of a united Christianity is an imposing one. Whether any via media can be found for Christians who hold to such varying conceptions of religious authority, is an interesting matter. At any rate, the conference will serve to make all christendom more acquainted with its component parts.

Campbell Institute Bulletin

VOLUME 12 NOVEMBER, 1915 NUMBER 2

EDITORIAL NOTES

The purpose of the Campbell Institute, as declared in the constitution, is to encourage its members, who have enjoyed exceptional educational privileges, in keeping up their studies while out in professional life. How necessary it is to keep this purpose well to the front is ascertained when one talks to ministers about their professional life. Men in city pulpits declared sometimes that they do not read two books a year. How do these men spend their time? It is a weary round of advertising campaign and of doorbell ringing to get people to church. One reason the people are so slow in attending worship is that the spiritual pabulum is so thin. The man who reads to make himself a great soul, and who preaches right, will not need to invent so many ingenious devices for filling his pews.

Books are being made cheaper all the time by modern organization. The Everyman's Library is doubtless known to all members of the Institute. Seven hundred of the great masterpieces in the several departments of human thought have been put within our reach at thirty-five cents a volume. The books are compact and of suitable size to ride in a man's pocket on the street car. The epoch-making works of history, literature, economics, philosophy, etc., are made accessible to us. A series of another sort entirely is the Home University Library, which is a shelf of up-to-date volumes on subjects of present interest. On our desk lies Brewster's "Writing English Prose," a book on style. Whether in science, literature, history, travel, philosophy or whatever other subject there is always something at hand. These volumes sell at fifty cents in cloth binding. No man is too poor to be educated in the face of such opportunities.

OPINIONS OF THE MEMBERS

As president of the Institute for the past two years, and a member of the executive committee, perhaps it will be permitted me to say a word regarding the summer program which was rather caustically referred to by G. B. Stewart in the last Bulletin. I have no complaint at the criticism (I am rather flattered at being mistaken for a high-brow) for I am grateful for any reaction concerning the work of the committee and fear nothing in the Institute but the indifference of its members. I merely wanted to say that the committee worked more, perhaps, on the program than any previous committee ever worked, devoting whole evenings to concerted meetings on the subjects. But when the time came for the papers to be read a chain of accidents brought it about frequently that there was no one present. The committee would then meet and with fear and trembling and a pad of paper to plan how we could induce some one to relieve us in our disappointment. I am wondering, since we were able to scare up a genuine "high-brow" program on the spur of the moment, just what wonders we might not have accomplished if our mature plans had been carried out!

Ellsworth Faris.

Chicago Members Meet

The suggestion has frequently been made, though but seldom acted upon, that whenever several C. I. members live in the same vicinity they should endeavor to hold occasional meetings. The Chicago members intend to adopt this suggestion Friday evening, November 12th, which happens to be the seventh anniversary of the suspension of the **Scroll.** At six p. m. a dinner will be served in a private dining room of the City Club, 315 Plymouth Place. Brief speeches will be made by Ames, Willett, and Jordan, on different periods of C. I. history, and Henry will present a statement of our membership statistics. The affair will be entirely informal both in dress and in management and every one present will be given a chance to contribute his share to the feast of reason. Reservations at 85c per plate should be sent promptly to our secretary E. A. Henry, University of Chicago. Separate notices will be sent to members living in Chicago, but all members, wherever their abode, will be welcomed.

CHAMBER OF NEW TESTAMENT

By Silas Jones

The Background of the Gospels

By William Fairweather, Edinburgh: T. & T. Clark, 1911
(Second Edition)

It is the conviction of the author that in the period beginning the Maccabean revolt and ending with the destruction of Jerusalem, we can see a national religion on the way to become universal and the ceremonial in process of being superseded by the spiritual. The drift toward universalism was stimulated by the Diaspora and strengthened by the detachment of piety from the national life and by the creation of new spiritual terms, such as the canon of Scripture, the synagogue service, and the cultivation of life under the law. The impulse to expand and organize came from the Maccabean struggle. The pre-eminence of Judaism is emphasized. Yet the universalism toward which Judaism was tending was never reached. The national particularism placed its fetters upon piety.

Chapter one is the most important chapter. It is a discussion of the fundamental characteristics of Judaism. The relationship between God and his people, as the Jew conceived it, was legal and national. Jewish ethics assumed a national and ecclesiastical character. Everything that distinguished the Jews from other men was made a part of their religion. Intolerable as the legal requirements seem to us, they were not irksome to all the Jews. There was a tendency toward individualism in Judaism which was a part of a world-wide movement. Judaism was influenced in secondary points by Babylonian ideas. Persian influence is seen in the spheres of angelology, mythology, cosmology, and eschatology. Life and manners were modified by Greek influence much more than doctrine. Hellenism stamped itself upon the language and literature, the commercial, social, and political life of the Jewish people.

In other chapters are useful presentations of the facts respecting Pre-Maccabean Judaism, the Maccabean struggle, Brief comments indicate the character and value of the more Palistinian Judaism, the Herodian age, the apocalypvic movement and literature, and Hellenistic Judaism. The writer is

not fond of novelties in style or theories. His treatment is more extended than that generally found in handbooks on this period and for this reason it is especially valuable. Debatable questions, and questions interesting for other reasons, are discussed in notes in appendix I. Appendix II is a bibliography. The books are listed in their chronological order. Brief comments indicate the character and value of the more important books.

CHAMBER OF HISTORY

By Roscoe R. Hill

The literature of the European War has already reached extensive proportions. From the very first weeks of the conflict books began to appear dealing either directly or indirectly with it. By November, 1914, the New York Times list included 107 titles. This number was increased by 172 works in April, 1915, and by 262 books in October, and the end is not yet, for new publications are appearing at the rate of ten or more per week. It is interesting to note that books dealing with Germany form a larger percent of the total than those relating to any other belligerent.

During the early months of the war the output consisted of controversial books, and works on militarism and on the political, social and economic conditions of the various countries. Later the proportion of controversial books decreased, while those dealing specifically with the war increased. Among the latter are diplomatic and other official documents, accounts of eye-witnesses, poetry and fiction relating to the war, and books drawing lessons for the United States and dealing with the cause of world peace.

Among the collections of official documents are "Documents Regarding the European War" (9th series, American Association for International Conciliation); "Collected Diplomatic Documents Relating to the Outbreak of the European War" (Doran); "The Protection of Neutral Rights at Sea" (Sturgis, Walton), by W. R. Shepherd; and "Report of the Committee on Alleged German Atrocities" (McMillan), edited by James Bryce. Numerous eye-witnesses have published their impressions and vivid descriptions of the fighting and all

serve to emphasize the horrors of the struggle. Of this class are, "With Britain and Gaul at War" (Dodd, Mead), by Frederick Palmer, one of the best descriptions of the first year's fighting; "With the Allies" (Scribner's), by Richard Harding Davis; "Paths of Glory" (Doran), by Irvin S. Cobb; "Field Notes from the Russian Front" (Scribner's), by Stanley Washburn; and "Behind the Scenes in Warring Germany" (McBride, Nast), by Edward Lyell Fox.

Military preparedness is the lesson drawn for America in "Peace Insurance" (McClure), by Richard Stockton, Jr.; "America and World War (Scribner's), by Theodore Roosevelt, and other volumes. Peace plans are presented in "The Road Toward Peace" (Houghton, Mifflin), by Charles W. Eliot; "The Future of World Peace" (Babson's Statistical Organization), by Roger W. Babson, and "The Maze of the Nations and the Way Out," by Gaius G. Atkins, the Carnegie Church Peace Union prize essay on pacification. The revival of the Darwinian theory as a defense of war has called forth "War and the Breed" (Beacon Press), by David Starr Jordan, which disproves that war aids progress. Among the recent controversial books, "I Accuse" (Doran), is a powerful indictment of the German government by a former German official. Formal and extended histories, already in course of publication, are "The Great War" (George Barrie's), by Prof. George H. Allen, the first volume treats of the causes of the war; and "Genesis of the Great War" 'Putnam's), by Briggs Davenport, which is to be an exhaustive treatise. "Diplomacy of the War of 1915: The Beginning of the War" (Houghton, Mifflin), by Prof. E. C. Stowell, is one of the best serious studies which has appeared.

The Chicago Ministerial Association has organized with O. F. Jordan as President and H. L. Willet as Vice-President. Dr. Willett read the first paper on "The Bible and the Community." Dr. Ames read on Nov. 1 under the subject "The Passing of Protestantism." No one need fear that he is about to follow R. J. Campbell's example. He is not advocating Catholicism. He is an advocate of a new and positive faith which he calls, "The Religion of the Spirit," a thing that is social, scientific and free.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

One of the most important recent philosophical books is undoubtedly John Dewey's "German Philosophy and Politics," published last summer by Henry Holt and Company. Written in the dispassionate and somewhat technical manner of the teacher of philosophy, the book reveals, nevertheless, the heart's desire of a patriot for his countrymen. It is, in one respect, a plea for an American philosophy which will be the expression of the best in our national life. He hopes that Americans may take seriously the lesson of the present European situation and that we may begin an era of constructive planning. "A philosopy which should articulate and consolidate the ideas to which our social practice commits us would clarify and guide our future endeavor." Such a philosophy would have regard to the way in which the American nation has grown great and rich and powerful, by means of careful, honest, open-minded experimentation.

The author shows that Bernhardt is not to be credited (or blamed) for the militarism of Prussia. Nor is it any better to refer it to the teaching of Nietzsche. It is to Kant that the trail leads, and in the division of the two worlds of science and of morals together with a set of "a priori" categories are discovered the dragon's teeth from which the armed host has sprung. At the very least the military spirit found justification in the Kantian philosophy.

The book is in reality an indictment of absolutism. For while Kant may leave his absolute empty of content, Hegel follows and supplies the lack by an idealization of the existent. The goal of history seemed to him to be the German nation.

This is one cause for the egotism of the German. To him the German race is the realization of a divine idea. They are the chosen people of God. They have the universal spirit. Great men are German. Shakespeare is German for he is a universal spirit. If there should arise a great men in France, it is because of his German quality. "Other nations are proud of their great men, the Germans are proud of themselves for producing Luther."

If the war is the occasion leading us to consider the pre-

suppositions of our national life, it will be largely on account of the splendid efforts of such men as Professor Dewey who speaks nowhere more clearly than in this book.

CHAMBER OF PASTORAL DUTIES

By John Ray Ewers

Today I would sing the praises of system. I know that some are already beginning to deride "Efficiency," but nevertheless, I am strongly for it. We have not too much machinery—good machinery. Stop talking platitudes. Think before you speak. Power? Yes—machinery and power—but machinery.

I have never been so happy in my life. We have graded our Sunday school and made the Every-Member Canvass already this autumn, and both were fearlessly, thoroughly and successfully done. I find myself surrounded by thorough-going men and women who demand that things shall be done in the best possible way. It cheers one's heart, I tell you.

For twenty-five years this church had indulged a Bible school but one-half graded. Now the school is a school. Eager boys and girls surround tables with interesting teachers. Each class has a separate room and the work is real, educational stuff. It is a school of religion—like Yale—only not so advanced.

And that "Every-Member Canvass." Twenty-six picked men drilled for a month; automobiles speeding; people at home; troubles settled; invitations given; new members found; plenty of money pledged. Power for the machinery! Money makes the minister and the choir go! Also the missionaries. One man gave one-tenth of the entire missionary budget. Big business for God.

Prayer-meeting was turned into a Bible Study Club with Club methods. One hundred attending and lectures on one book each night, right through the Bible beginning with Genesis. Modern ideas and the Club growing. System. That's it. Efficiency. Machinery—and thank Heaven—power to make the wheels go round!

F. F. Grim leaves Beckley, W. Va., for the pastorate of the splendid old church at Lawrenceburg, Ky.

CHAMBER OF MISSIONS

By Fred E. Lumley

"Amid the solemnities of the closing weeks of the life of our Lord on earth, two desires for his disciples stand out pre-eminent, Unity and Missions. Many other duties were left to be developed from his teachings, but these two were among those that were specifically emphasized. But while his immediate followers were characterized by Unity and Missions, their successors soon lost both. It is significant that with this loss came the decline of spiritual power. Now the followers of Christ are turning again to Unity and Missions. Some experience in missionary administration has convinced me that the two subjects are indissolubly connected. In proportion as the church becomes missionary, it feels the need of unity, for it is futile to expect a divided Church to evangelize the world."

These words sound familiar. They ring true to "our plea." Many of us have said them. They emphasize what we have long emphasized. They sound as if they had been written by one of our own churchmen. But they were not. They were written by a Presbyterian, Dr. Arthur Judson Brown. They are the opening words of his new book, "Unity and Missions," which is an attempt to answer the question, Can a Divided church save the world?

Most of our arguments in favor of unity have been mainly theoretical, so to speak. The argument of this book is very practical. It grows out of Dr. Brown's experience and the experiences of many missionary statesmen, which experiences convince them that unity is a condition of success in world evangelization. Some of the very interesting topics discussed are: The Present Unfortunate Situation in This and Other Lands, Are Denominational Teachings any Longer Distinctive? Some Misleading Assumptions, Objections, Dangers in Dogmatism, Accepted Essentials of Christianity, Various Expedients for Unity, Examples of Coöperative Work now Practicable, Anglican Proposals, Can Organic Union Be Long Delayed? The book is very readable and is a fresh presentation of a subject upon which we have had a good deal to say.

CHAMBER OF OLD TESTAMENT

By Chas. E. Underwood

Recent Old Testament Text Books

For decades past scholarly men have applied scientific principles to investigation of the problems of the Hebrew and Christian Scriptures. Technical periodicals and books in abundance have heralded their discoveries.

Sometimes the contributions of these scholars were priceless; sometimes they contained but the "two grains of wheat in two bushels of chaff." However, the patient work of these scholars has born abundant fruit in more careful Bible study, in a truer estimate of the Bible's teaching and influence, and in the enlistment of great educators in support of systematic Bible study.

Meanwhile the science of Psychology has proved a strong supplement to the scholarly influence of Bible students. Psychology has revolutionized our educational systems, and supplanted with its new conceptions the preconceived notions of the older educational tenets. Educators now know that the man who is not guided by the great life principles has not completed his education, has not even rounded out any portion of that education, not even at the earliest stages. These life principles, educators tell us, are rooted in religion. Bible study gives the surest opportunity for the study of religion and the acquisition of principles for life guidance. Such is the verdict of the educator.

Scientific Bible study has been considered necessary for the training of the minister. The modern educational theories make it essential for the layman. To assist in this study many text books have been written in recent years.

The scientific, highly technical books, still come from the press for the education of those trained to use them. Graded lessons under different auspices have found their way into the Sunday Schools. Text books interpreting the Bible messages, text books on Hebrew literature, text books on Hebrew and Jewish History, text books on the application of Bible teachings to present-day problems, have found their way into our colleges and provide courses for High School credit. For the present we shall be interested in the examination of text books for us in colleges and universities, specially for under-

graduates. These books are, so far as we shall review them, within easy reach, and either tested by teaching or carefully read. The first review will be given next issue.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

"Roman Ideas of Deity"

By W. Warde Fowler, London: Macmillan & Co., 1914. Pp. VII + 167.

This volume forms a sequel to the same author's **"Religious Experience of the Roman People," 1911.** From the strange conglomeration of religious and philosophical ideas in the first century B. C. he attempts to discover what beliefs then prevalent tended towards monotheism. The fact that a Roman's interest centered in cult and rites rather than in their deity made the conception of divinity difficult for him. Nevertheless, Fowler traces four lines of growth: (1) family worship derived from a traditional animism; (2) state worship (3) reverence for fate under the guise of Fortuna; and (4) deification of great men. The state gods had once been functional powers (numina), especially in agricultural life, and as the normal Roman lost contact with this world, these divinities became moribund. At every turn, therefore, Fowler must distinguish between a genuine, living faith and the conventional repetition of bygone beliefs of learned borrowings from Greek sources.

The fourth of these topics is most interesting and is elaborated in chapters I and V. The exaltation of a powerful man into a good or superman was an exotic idea of Rome, but Italian soil was then in a condition favorable to its generation. It is no longer necessary to regard such a practice as mere adulation. In that period of cruelty, injustice, misery, and endless warfare what aid were the old deities rendering their worshipers? If a man made the conditions of living more tolerable, it was natural enough to regard him as more than human. The deification of Augustus was prompted by sincere devotion for one who had wrought great things for the world. Vergil, e. g., seems never to speak of Augustus as divine except when thinking of him as "doing some good

service for men, as giving peace to men after a century of anarchy." Whatever was debasing in the Egyptian or Oriental worship of a living man was at first avoided at Rome by deifying only the deceased. To think of a dead man as apotheosized, as a natural result of his good works on earth and as legally recognized by the state, was in harmony with the Roman idea of genius and with the Stoic doctrine of the scale of existence. A final chapter, however, shows the speedy degradation of this notion.

To Christian thinkers the chief interest of Fowler's book, though he does not himself refer to the matter, lies in the fact that, centuries later, when certain sections of Roman Catholic theology were framed, the ideas enumerated in this work still exercised an influence.

CHAMBER OF LITERATURE

By Lee E. Cannon

Owen Wister's "The Pentecost of Calamity" (Macmillan, 1915, .50) is a well-written and thoughtful discussion of one phase of the war, and America's relation to it. The author feels that the "old Germany" of before the 70's has been so Prussianized that she is now a case for the alienist, and that her present policy is equivalent to rocking the boat in which we also have a place. In conclusion, he exorts America to find her soul, the losing of which would be worse than war.

Chapter XI, a compilation of excerpts, impresses me as an unfair method. By such a process nearly anything might be proven.

In conjunction with this book, I should like to recommend Prof. Francke's "The True Germany," in the October "Atlantic."

Clarence Hawkes' "Hitting the Dark Trail," (Holt, 1915, $1) is the story of the blind Naturalist's courageous fight for "inner light." No one can read, unmoved, this simple tale of struggle, and achievement against odds. It is more fascinating than a "best seller." The chapter on the "Psychology of Blindness" is of especial interest.

A translation of selections from the "Poems of Emile Verhaeren" (John Lane, 1915, $1.00) by Alma Strettell, affords an

excellent introduction to the Belgian poet, whom a recent writer calls the "poet of industrial revolution." Verhaeren expresses the will to live energetically, ever striving onward. He is very sensitive to Beauty in Nature, but holds that supreme Beauty is to be found in man. "And so I feel that my earlier Nature-poems are destined, as it were, for a background on which to paint my higher vision—the progress of the man towards the ideal life." Verhaeren, as Maeterlinck says, "represents worthily that which is great and heroic in a people."

Many of the masterpieces of Russian literature are now being offered to English readers. I should like to call attention to Gogol's "Dead Souls" (Stokes, 1915, $1.25) which is one of the best of Russian novels. Pushkin, on hearing the first chapter, is reported to have said, "God, what a sad country Russia is." The hero, Chichikov, has become a type "scoundrel." In his swindling travels he wanders over much of Russia and meets nearly every kind of person.

Henderson's "The Changing Drama" (Holt, 1915, $1.50) is an attempt to show how the drama reflects "the spirit and tendency of the life of our era," for as Mr. Henderson says, "The drama of our era has played a pre-eminent role in stirring us to the assertion of individual freedom, awakening our sense of social obligation, and holding the balance true between our individual rights and our social duties."

Members of the C. I. might enjoy especially the chapters on Drama in the New Age, Science and the New Drama, and Realism and the Pulpit Stage.

CHAMBER OF RELIGIOUS EDUCATION

By M. C. Armstrong

A Vocational Ideal

A worth-while suggestion may be passed on to pastors and superintendents by an experiment that is being tried in one of the Bible Schools of Baltimore. It is a venture in vocational training. In a class of boys approaching seventeen, the age at which the "exodus" takes place in boys' classes, the pastor is identifying himself with the work as associate teacher. This of course with the heartiest co-operation of

the regular teacher. After some months of this relation the plan was presented to the class of devoting one Sunday each month to the study of the official organization of the Church and the duties and qualifications of its officers, dealing with the Church as an organization for service and with its offices as opportunities for definite work. The aim is to set forth in terms of present-day ideals of Christian character and efficiency what each officer ought to be and what he is to do.

The first studies deal with the elders and the deacons, the kind of men they should be by temper and training and the kind of service they are chosen to render. With this as background the studies proceed to set forth the work and qualifications of the Chairman of the Board, of the Church Clerk, of the Financial Secretary, and of the Treasurer. Further studies will take up the work of the various Church Committees. Other studies will consider the work of the Bible School officers and teachers. Also the larger organization of the Church will be studied to show the relation of the local Church to the organization of these bodies and the qualifications and duties of their officers.

The boys have responded eagerly to this program and are manifesting a lively interest in it. The result of the first studies was that every boy seemed to be much impressed with the conviction that it is greatly worth while to be the kind of man needed for office in the modern Church.

The pedagogical factor involved in this enterprise is that these boys are just at this age thinking about life work and vocation in the world. It is a logical thing, therefore, that they should be guided now also in their thought about Christian life work and Church vocation. As the studies continue the effort will be made to impress the boys with the importance and joy of practical service in these definite ways. Thus it is hoped that the boys may be kept interested in the class and held for the Church, and that the Church may finally find in them men of training and fitness for efficient service in its offices.

Perry J. Rice has been chosen Disciple representative on the All-South Christian Endeavor Extension of the United Society.

NEWS NOTES

By Edward A. Henry

Several more new members have accepted their election since the list published in the last Bulletin.

J. C. Archer, a new Regular Member, is a Professor in the Department of Missions of Yale University. He has spent several years in India and is greatly loved for his work's sake wherever he is known. He writes that his work is starting off finely in Yale and he looks forward to a happy year.

E. W. Corn, another Regular Member, graduated from Yale last June and is settled in his work now at Dunmore, Pa. He finds himself very busy getting started but welcomes the invitation to membership in the Institute.

Rodney L. McQuary, a new Associate Member, is a Senior in Yale this year and Editor of the magazine published by the students of the Divinity School.

Among the changes of address to be noted are the following:

C. G. Baker is located at 41 North Holmes Ave., Indianapolis. He writes that the fellowship of the Indianapolis preachers is most pleasant and helpful. His own work in the West Park Church is starting off nicely.

Jasper T. Moses is teaching Spanish in the Centennial High School at Pueblo and also in the Extension Department of the University of Colorado. His address is 2813 High St., Pueblo, Colo.

V. T. Wood is teaching at Canton, Mo., this year and preaching for the churches at LaGrange and Peaksville, Mo.

C. G. Brelos has accepted the church at West Pullman, Chicago, but we have not yet learned his local address there.

Carl Burkhardt has moved from Lexington, Mo., to Franklin, Ind. He is a Butler and Yale man and well equipped for the work in Franklin.

Just after the last Bulletin was in type we received a long and fine letter from A. L. Cole. He is happily located as pastor of the old Cecil St. Church in Toronto, Canada. This is one of our oldest and best churches in the Dominion. He was married July 1 and started for California where they enjoyed the convention, the exposition and sights innumerable. They are happy to be settled and house-keeping. Their ad-

dress is 198 Robert St., Toronto.

Asa McDaniel, since resigning at Harvey, Ill., has been staying at his wife's old home in Dayton, O., for a time. He ought to be located in some good church soon, for he is an able pastor and preacher.

Joseph A. Serena and Miss Virginia Hearne of Lexington, Ky., were united in marriage at Catlettsburg, Ky., on October 2, by Pres. A. McLean. Miss Hearne was well known to many of our members who have spent summers in Chicago as well as to those who knew her in her home state and in Texas where she worked some time. Every member of the Institute joins in heartiest congratulations to both Mr. and Mrs. Serena. They will soon be located in Fulton, Mo., where he becomes President of William Woods College.

Richard W. Wallace seems enamored of Lexington. He moves from Lexington, Ky., to Lexington, Mo., where we are confident he will repeat his success in the first Lexington.

R. L. Handley is rejoicing in his new work at Virden, Ill., especially in a new $5,000 parsonage. He is taking particular interest in boy work and held a special service for them recently.

Cloyd Goodnight of Uniontown, Pa., spent several Sundays recently visiting other churches in the interest of state missions. This energetic pastor is not content to serve his own church but acts as a sort of bishop of his county and some country round about.

A. W. Fortune was one of the Bible Lecturers at the Rural Church Institute held in North Middletown, Ky., Oct. 18-22.

All of our men are very much interested in the call of Finis Idleman from Des Moines Central to New York Central where he succeeds J. M. Philputt. His accceptance of this work is certainly a splendid venture in faith as the Christian Century calls it. Bro. Idleman plans to begin in New York on Jan. 1 in spite of the fact that the Des Moines admirers are making great efforts to keep him there.

H. L. Willett is about again but not afoot for he has added a new Overland to his family furniture. Both the boys claim to be full fledged chauffeurs and Mrs. Willet thinks she will soon be able to drive alone.

Geo. B. Stewart has joined the goodly company of authors

who have written books which they are reading to Sunday night audiences. His is "A Modern Nymph," a story of modern life.

Upon Oct. 17, Burris A. Jenkins began a meeting in the church of E. L. Powell at Louisville Ky.

George Frank is conducting a meeting for W. F. Richardson in Kansas City.

Pres. Howe and the Butler College are rejoicing in an enrollment of 397 this autumn, an increase of some 18% over last year.

H. G. Burgess has organized the Bible School at Canton along public school lines with courses beginning Oct. 1 and closing in June with commencement exercises. A Summer school is also a part of the plan.

The National Temperance Board includes among its newly re-elected officers David H. Shields as President and E. E. Moorman as Secretary.

Howard E. Jensen held a meeting at Chanute, Kans., during September which resulted in 30 additions to the church of which C. A. Blackman is minister.

We are in receipt of a long and friendly letter from George B. Van Arsdall. He reports that the fundamental cause of his resigning from Central Church was impaired health. He did not contradict the newspaper stories because he did not wish to advertise himself as broken, which he was not. Since laying aside the many cares of his pulpit he has gained in weight and feels at least fifty per cent improved in strength and spirit. He quit in time to save what might have been serious trouble. He is supplying for the church while they look for a successor and expects to remain in the church while he works for the Equitable Life Insurance Society for a while. He closes, "I do not say that I will never be a pastor again. I love that work and have complete confidence in the ultimate triumph of the ideals of the C. I. men. But for the present I must look to the restoration of my health. Give my best to all the men. I like them immensely. I have not lost faith; I am optimistic about everything and I am enjoying my new work. I am invited to supply some church in Denver almost every Sunday and hope to do some good that way."

MEMBERSHIP LIST OF THE CAMPBELL INSTITUTE.

Regular Members.

PREACHERS

Allen, Frank Waller, First Christian Church, Springfield, Ill.
Ames, E. S., 5722 Kimbark Ave., Chicago, Ill.
Armstrong, C. J., 1401 John Ave., Superior, Wis.
Armstrong, H. C., 744 Dolphin St., Baltimore, Md.
Atkins, Henry Pearce, 1517 S. 17th St., Birmingham, Ala.
Atkinson, Milo, 1132 S. Wellington St., Memphis, Tenn.
Batman, Levi G., 1516 Florencedale Ave., Youngstown, Ohio.
Blair, Verle W., Eureka, Ill.,
Boynton, Edwin C., Belton, Texas.
Brelos, C. G., West Pullman, Chicago.
Burgess, Henry G., Canton, Mo.
Burkhardt, Carl A., Franklin, Ind.
Burns, H. F., Oshkosh, Wis.
Campbell, Geo. A., Hannibal, Mo.
Chapman, A. L., Bozeman, Mont.
Cole, A. L., 198 Robert St., Toronto, Ont., Canada.
Corn, E. W., 310 N. Blakely St., Dunmore, Pa.
Cree, Howard T., Augusta, Ga.
Dabney, Vaughan, 320 Hobart St., Oakland, Cal.
Dailey, B. F., Greenfield, Ind.
Earley, Chas. S., 302 North C St., Oskaloosa, Iowa.
Endres, W. D., 810½ Oak St., Quincy, Ill.
Ewers, J. R., 6002 Alder St., Pittsburgh, Pa.
Frank, Robert Graham, Liberty, Mo.
Garvin, J. L., 906 E. 61st St, Chicago.
Gentry, Richard W., 802 E. Tenth St., Winfield, Kans.
Givens, John P., Carbondale, Ill.
Goldner, J. H., Euclid and Streator Aves., Cleveland, Ohio.
Grim, F. F., Lawrenceburg, Ky.
Henry, Edward A., University of Chicago, Chicago, Ill.
Hill, Harry G., 52 Irvington Ave., Indianapolis, Ind.
Hill, J. Sherman, Paola, Kans.
Hoover, G. I., 5324 Julian Ave., Indianapolis, Ind.
Hotaling, Lewis R., State Line, Ind.
Hunter, Austin, 2431 Flournoy St., Chicago, Ill.
Idleman, Finis S., 657 Eighteenth St., Des Moines, Ia .
Jenkins, Burris A., 2812 Charlotte St., Kansas City, Mo.
Jones, Edgar DeWitt, 805 Front St., Bloomington, Ill.
Jordan, O. F., 831 Washington St., Evanston, Ill.
Loken, H. J., Berkeley, Cal.
McCartney, J. H., Modesto, Cal.
McKee, John, 268 Elm St., St. Paul, Minn.
Maclachlan, H. D. C., Seventh St. Christian Church, Richmond, Va.
Marshall, Levi, Nevada, Mo.
Moffett, Frank L., 604 Cherry St., Springfield, Mo.

Moffett, Geo. L., Pendleton, Ind.
Moorman, E. E., 235 Rural St., Indianapolis, Ind.
Morgan, Leslie W., "Wringcliff," Priory Rd., Hornsey, London, England.
Morrison, C. C., 706 E. Fiftieth place, Chicago, Ill.
Myers, J. P., 3028 Capitol Ave., Indianapolis, Ind.
Parvin, Ira L., Niagara Falls, N. Y.
Payne, Wallace C., College of Missions, Indianapolis, Ind.
Philputt, Allan B., 505 N. Delaware St., Indianapolis, Ind.
Philputt, James M., 142 W. Eighty-first St., New York, N. Y.
Pike, Grant E., Lisbon, Ohio.
Place, Alfred W., Bowling Green, Ohio.
Reidenbach, Clarence, Milford, Conn.
Rice, Perry J., 915 Lee St., El Paso, Texas.
Rothenburger, W. F., 4518 Franklin Ave., Cleveland, Ohio.
Rounds, Walter S., Taylorville, Ill.
Rowlison, C. C., 919 Main St., La Crosse, Wis.
Schooling, L. P., Standard, Alberta, Canada.
Shields, David H., 915 W. Walnut St., Kokomo, Ind.
Smith, W. H., 203 E. Kirkwood Ave., Bloomington, Ind.
Stewart, Geo. B., 74 W. 126th St., New York.
Van Arsdall, Geo. B., 541 Equitable Bldg., Denver, Colo.
Waite, Claire L., 204 Atkinson St., Cincinnati, O.
Ward, A. L., Lebanon, Ind.
Waters, Baxter, Lathrop, Mo.
Winders, C. H., 108 S. Ritter Ave., Indianapolis, Ind.
Winn, Walter G. 4323 N. Kedvale Ave., Chicago, Ill.
Winter, Truman E., 1102 S. Forty-sixth St., Philadelphia, Pa.

TEACHERS

Archer, J. Clark, 571 Orange St., New Haven, Conn.
Boyer, E. E., Eureka, Ill.
Braden, Arthur, 1300 Mount Oread, Lawrence, Kans.
Cannon, Lee E., Eureka, Ill.
Carr, W. L., 5722 Kenwood Ave., Chicago.
Clark, O. B., 1234 Thirty-second St., Des Moines, Ia.
Coleman, C. B., 56 Irvington Ave., Indianapolis, Ind.
Compton, Jas. S., Eureka, Ill.
Cory, C. E. Washington University, St. Louis, Mo.
Deming, J. L., 169 Bishop St., New Haven Conn.
Edwards, G. D., Bible College, Columbia, Mo.
Eskridge, J. B., Weatherford, Okla.
Faris, Ellsworth, Uni. of Iowa, Iowa City, Ia.
Flickinger, Roy C., Northwestern University, Evanston, Ill.
Fortune, A. W., 624 Ellsmere Park, Lexington, Ky.
Garn, Herbert M., Canton, Mo.
Garrison, W. E., Claremont, Cal.
Gates, Errett, 5616 Kenwood Ave., Chicago, Ill.
Gibbs, Walter C., 515 S. Fifth St., Columbia, Mo.
Gray, A. C., Eureka, Ill.
Guy, H. H., 2514 Haste St., Berkeley, Cal.

Hill, Roscoe R., Uni. of N. Mexico, Albuquerque, N. Mexico.
Holmes, Arthur, Penn. State College, State College, Pa.
Hopkins, Louis A., University of Michigan, Ann Arbor, Mich.
Howe, Thos. C., Butler College, Indianapolis, Ind.
Howell, Wm. R., Beckley Institute, Beckley, W. Va.
Jewett, Frank L., 2009 University Ave., Austin, Texas.
Jones, Silas, Eureka, Ill.
Kirk, Sherman, 2830 University Ave., Des Moines, Ia.
Lockhart, Chas. A., Canton, Mo.
Lockhart, Clinton, Fort Worth, Texas.
Lumley, Fred E., College of Missions, Indianapolis, Ind.
McClean, Lee D., 39 McLellan St., Brunswick, Me.
Martin, Herbert, Drake University, Des Moines, Ia.
Morehouse, D. W., Drake University, Des Moines, Ia.
Norton, F. O., Drake University, Des Moines, Ia.
Park, Robert E., Uni. of Chicago, Chicago.
Parker, W. A., Pomona College, Claremont, Cal.
Peckham, Geo. A., Hiram, Ohio.
Plum, H. G., University of Iowa, Iowa City, Iowa.
Pritchard, H. O., Eureka, Ill.
Rainwater, Clarence E., 7301 Harvard Ave., Chicago, Ill.
Ritchey, Chas. J., 51 M. D. Hall, Univ. of Chicago, Chicago, Ill.
Robison, H. B., Canton, Mo.
Serena, Joseph H., William Woods College, Fulton, Mo.
Sharpe, Chas. M., University of Chicago, Chicago, Ill.
Smith, Raymond A., Beckley Institute, Beckley, W. Va.
Talbert, E. L., University of Cincinnati, Cincinnati, Ohio.
Taylor, Alva W., 708 Providence Road, Columbia, Mo.
Taylor, Carl C., 207 S. Ninth St., Columbia, Mo.
Todd, E. M., Canton, Mo.
Trainum, Ohio Northern University, Ada, O.
Underwood, Chas. E., Butler College, Indianapolis, Ind.
Vannoy, Chas. A., Canton, Mo.
Veatch, A. D., 1423 Twenty-third St., Des Moines, Ia.
Vernier, C. G., 803 W. Main St., Urbana, Ill.
Willett, Herbert L., University of Chicago, Chicago, Ill.

MISSIONARIES

Grainger, O. J., Mungeli, C. P., India.
Hamilton, Clarence H., University of Nanking, Nanking, China.
Sarvis, Guy W., University of Nanking, Nanking, China.

Y. M. C. A. SECRETARIES

Arnot, E. J., Ass'n Bldg., Adrian, Mich.
Logan, Wellington M., Y. M. C. A. Bldg., Detroit, Mich.

STUDENTS

Crowley, W. A., 120 M. D. Hall, Univ. of Chicago, Chicago, Ill.
Lobingier, J. Leslie, 46 M D. Hall, Uni. of Chicago, Chicago.
MacDougall, W. C., 5815 Drexel Ave., Chicago.

Honorary Members.

Breeden, H. O., 1038 O St., Fresno, Cal.
Garrison, J. H., 2712 Pine St., St. Louis, Mo.

Haley, J. J., Christian Colony, Acampo, Cal.
Lobingier, Charles S., Shanghai, China.
MacClintock, W. D., University of Chicago, Chicago, Ill.
Powell, E. L., First Christian Church, Louisville, Ky.

Associate Members.

PREACHERS

Alcorn, W. G., Monroe City, Mo.
Arnot, J. K., Musselshell, Mont.
Baker, C. G., 41 N. Holmes Ave., Indianapolis, Ind.
Buckner, C. C., Connellsville, Pa.
Cartwright, Lin D., 202 W. Magnolia St., Ft. Collins, Colo.
Cordell, H. W., Gurnee, Ill.
Dean, Tom, Jacksonville, Texas.
Goodnight, Cloyd, Uniontown, Pa.
Handley, Royal L., Virden, Ill.
Jensen, Howard E., 6053 Ellis Ave., Chicago.
McDaniel, Asa, 167 Salem Ave., Dayton, O.
McQuary, Rodney L., 680 Taylor Hall, Yale Univ., New Haven, Conn.
McQueen, A. R., 5322 Race St., Chicago.
Nichols, Fred S., 1010 E. Washington St., Iowa City, Iowa.
Pearce, Chas. A., Marion, Ohio.
Stubbs, John F., 36 M. D. Hall, U. of Chicago, Chicago.
Wallace, Richard W., Lexington, Mo.
Wolfe, J. F., Batavia, Ill.

TEACHERS

Deming, Fred K., 1341 Twenty-eighth St., Des Moines, Ia.
Moses, Jasper T., Pueblo, Colo.
Wood, V. T., Canton, Mo.

MISSIONARIES

Reavis, T. F., Cramer 2654, Belgrano, Buenos Aires, Argentina, South America.

Co-operating Members.

Collins, C. U., Physician, 427 Jefferson Bldg., Peoria, Ill.
Cowherd, Fletcher, Real Estate, 9th and Grand, Kansas City, Mo.
Haile, E. M., Real Estate, Kingman, Kan.
Hawkins, O. A., Real Estate, Richmond Trust and Savings Bank, Richmond, Va.
Henry, Judge Frederick A., 1320 Citizens Bldg., Cleveland, O.
Hill, J. C., Real Estate, 311 Bryant Bldg., Kansas City, Mo.
Leach, Percy, Farmer, R. R. No. 2, Box 62, Hopkins, Minn.
Lucas, Hardin, Teacher, State Normal School, Valley City, N. D.
Minor, William E., Surgeon, 10th and Oak, Kansas City, Mo.
Morrison, Hugh T., Physician, Springfield, Ill.
Throckmorton, C. W., Lawyer, Traveler's Bldg., Richmond, Va.
Wakeley, Chas. R., Real Estate, 6027 University Ave., Chicago.
Webb, A. G., Business Man, 1874 E. 82nd St., Cleveland, O.

Campbell Institute Bulletin

VOLUME 12 DECEMBER, 1915 NUMBER 3

EDITORIAL NOTES.

Times have changed for the Campbell Institute. Once there was serious talk on the part of a few about the organization writing its "Last Will and Testament." Members resigned each year because of supposed losses which they suffered from connection with this fellowship. Now we have every year applications from men who resigned who want back into the organization again. Two new applications of this character have been made since the last annual meeting. In five years the group has almost doubled in numbers. In the reign of terror, when head-hunters were abroad in the land, it was not surprising that some men should be hurt. A new and better day is now dawning, when the educated man among the Disciples is coming into his own. In this day, the right of such to organize to cultivate scholarship and the spiritual life (as stated in our constitution) will scarcely be denied longer by serious minded persons. Meanwhile, the Campbell Institute has kept heart in many a lonely man on the firing line. It has prevented more than one man from falling into despair and leaving the Disciples. The fruits of our fellowship are recorded in the books of God, and they are real and abiding.

The ministry is becoming again an honored profession. The theological seminaries are reporting an increase of students. The change of emphasis in religion has given to the minister an evident place in the community life. Young men will turn to any profession where there is a great service to render to the community. Youth is idealistic and only the call of the heroic, the call of devotion to the community life, will attract the best of them. The minister who preached a magical salvation from a mysterious future peril was not a very honored personality. The preacher who preaches a salvation in human experience from real dangers now at hand, is one to compel the admiration of the youth of our land.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

Mechanistic Psychology.

Paulsen wrote long ago that the scientist would never cease his search for a causal nexus connecting the various phenomena of our human life. Very powerful voices are being heard these days, insisting that progress is making in the endeavor to state human life-phenomena in terms of chemical reactions. Jacques Loeb is one of the most prominent and his book on the "Physiology of the Brain" is the first of a series of publications that he has made with the same general viewpoint. His psychology is written from the point of view of a biologist who is interested particularly in simpler forms.

J. B. Watson has a much more recent work entitled, "Behavior," in which the effort to state the facts concerning the formation of habit in terms of neural mechanics is made from the point of view of the student of animal psychology. The word "psychology" is an awkward piece of luggage from an etymological standpoint and so Professor Watson is willing to drop it and use, instead, the term "Behavior," and calls himself a "Behaviorist" instead of a psychologist. He happens to be professor of psychology in Johns Hopkins University and president of the American Psychological Association this year. An interesting outcome of the controversy has been the denial, by the "behaviorists," of the image as a psychological fact.

The most recent production in this line is the book by Crille, "Origin of the Emotions." It is a collection of addresses delivered before various scientific and medical societies. Crile's great contribution is to surgery in demonstrating the value of local anesthesia in addition to inhalation anesthesia to avoid surgical shock. He insists that all the effects of emotion can be observed in a patient who has been unconscious during the operation. Fear, therefore, is a definite chemical effect resulting from definite additions to the blood from certain of the ductless glands. This is his starting-point from which far-reaching generalizations are attempted.

In the case of all these investigators, scholars have reason to be grateful for the added facts. These men do not spin ideas out of their heads but interpret new facts according to their best light. We may not join in their interpretation; we must take account of their facts.

CHAMBER OF MISSIONS

By Fred E. Lumley

Many circumstances have recently combined to impress upon us the importance of Latin America. Among these may be recalled the trade conferences with South American representatives, the long and sanguinary struggles of the Mexicans trying to arrange some settled and satisfactory social system and incidentally (at least) the prodding of our own government into action by occasional picking off of United States' citizens, the final recognition of Carranza, a Protestant in attitude, as political leader in Mexican affairs, and last but not least, the approaching Latin American Conference of the Protestant churches, in which our own missionary, S. G. Inman, is the leading spirit. In view of all these movements, it is not too much to ask that Christian leaders become more informed about all the mysterious and rich country south of the Mexican border. And for this purpose many books are being written these days. There are historical, ethnographical, archaeological and other scientific studies in quantity. And in addition there is a growing literature of Catholic and Protestnt missionary efforts.

One of the recent books to appear in our library is Hubert W. Brown's "Latin America." This comprises a series of lectures given at Princeton and other theological seminaries by one who was a Presbyterian missionary in Mexico for sixteen years. It may be taken as a brief introduction to the study of the pagan religion and life of all Latin America and the Protestants. The chapter titles suggest that the author is fond of alliteration. They are: The Pagans, The Papists, The Patriots, The Protestants and The Present Problem. In the opening chapter there is an interesting comparison between some of the native rites and beliefs and those of the Catholic church. It is quite evident how heathenism has left its ugly mark on the papal church. As the author sees this situation we have "a whole hemisphere lying in pagan ignorance and idolatry; then the conversion to Roman Catholicism of more than half of this vast area, giving the people some knowledge of God and Jesus Christ, but all marred by mariolatry and idolatrous worship of saints and degenarting, under the influence of wealth and power, into gross superstition nd corruption. Then the patriots opened the door of religious liberty and the Protstants entered with the open Bible which tells of Jesus Christ, the only Mediator and Saviour." The book is well written, is interesting and has a good bibliography.

CHAMBER OF HISTORY

By Roscoe R. Hill

With the outbreak of the present European War, Poland once more came into notice, because, in the struggles of her oppressors, is seen a gleam of hope and perhaps the Poles may sing with renewed confidence their popular song,

"It is not yet all over with Polond,
Not so long as we live."

For more than a century the Polish people have been a nationality without a nation, and through the varied vicissitudes and misfortunes have refused to mingle with their conquerors. The Polish problem has been and is an ever present one to Prussia, Russia and Austria, the three powers which participated in the three partitions of Poland, in 1772, 1791, and 1795. Ninian Hill in "Poland and the Polish Question" (New York, Stokes, 1915), has given a readable and interesting account of the Polish people, their struggles and present conditions. Four chapters are devoted to the history of the Kingdom of Poland and its downfall. Poland's disappearance from the map of Europe is ascribed to its unprotected geographical position, the avarice of its neighbors, the lack of proper leaders, the elective feature of the monarchy, religious differences and intolerance, and a lack of patriotism. Two chapters are devoted to the bloody struggles of the Poles to regain their independence during the Napoleonic regime, in 1830 and 1863. Chapter seven is a description of the present Prussian, Russian and Austrian Poland. The problems of each region are discussed and the accidentally greater success of Austria in solving the relationship with the Poles is pointed out. Chapter eight is devoted to the Polish Jew, a most interesting character. An animated description of the capitals of Poland, Posen, Cracow, and Warsaw, is given in chapter nine. Of especial interest is the account of the old University of Cracow, the home of polish culture and the place where Polish nationality has been sustained. The final chapter deals with the future of Poland, which is one of the problems that will be presented for solution at the close of the present conflict.

Exchange Sermons and Tracts

Many of our men are printing sermons, tracts, and pamphlets. We can mail a sermon with the Bulletin without extra expense. Send us 200 copies of your latest and we will send it to the members.

CHAMBER OF PASTORAL DUTIES

By John Ray Ewers

"A Voice from the Crowd"

The most notable book for the year in our field is the Yale lectures on preaching, this year delivered by George Wharton Pepper. He is a prominent layman from Philadelphia; an attorney and member of the Episcopal Church. Never before has a layman been called upon to deliver the Yale lectures. I shall review only the first of his six lectures in this issue.

Chapter one is entitled, "The Man in the Pew."

Much is demanded of the preacher; were his office less the criticism would be less severe. Young people are the hardest critics. They will not forgive unreality, sanctimoniousness, affectation or self-satisfaction. The preacher must be a very good man and the man is more than the sermon. The minister should play golf and tennis and keep up his physical vigor, which, in attorney or preacher, goes a long way toward success.

His business is most serious, although he must know how to put the play element into his work. His function is to "Help men see God." He encourages us to believe that the average man is susceptible to good preaching and appreciates its power.

In response to a questionaire, seeking to ascertain what kind of sermon men wanted, he found the following: Expositions of scripture with reference to present-day problems, Doctrinal sermons, Sermons defining Christian conduct and Appeals to forsake sins. These are given in point of importance as indicated by the replies. We may be surprised at these answers and I am frank to say that my experience does not square with Mr. Pepper's. One of the finest things which he says in chapter one is this, "The preacher must lose himself in God to get his message and in men to deliver it."

I reviewed the entire book for my congregation last Sunday morning. It helped to define the mutual relation of minister and congregation. I shall not tell you how many of the ladies "Enjoyed the sermon"!

It would be interesting to have Dr. Ames define the peculiar psychology of the religion of men like Pierpont Morgan, Mr. Pepper and others like them. In fact, the religion of big business men is very fascinating for me. It represents a distinct type. These men have powerful convictions. They are loyal to their churches. Let us have a discussion of this.

CHAMBER OF SOCIOLOGY

By J. L. Deming

There is no question of greater importance in the modern world than of living, not unto ourselves, but as unto others. The great watch-word of the age is efficiency. The religious world, as well as the business world, requires efficient living to bring success. The great men in all walks of life are bending their best energies toward that end. No question is more alive. It will not down. Live we must, but to make the life we live a success, we must learn to conserve the best that is in us. A practical and inspirational work applying the principles of personal efficiency to every-day problems of self-analysis and self-expression is that recently written by Edward Earle Purinton, entitled, "Efficient Living"; published by Robert M. McBride & Co. The author, who is Director of the "Independents' Efficiency Service," bases his conclusions on a personal study of over 500 efficiency methods and systems in Europe and America. Suggestive, to say the least, it fills the reader with that kind of inspiration which leads to a truer and more efficient service. Every reader of the "Institute" should read these pages so purposeful and helpful. No pastor should miss its content. Its true purpose is to teach the science of self-management—how to best preserve health and physical tone, social equipment, earning power, and true happiness. No book has found its way to my desk that is more helpful.

A publication of the year akin to the above, which is an exposition of present political and social conditions in this country, is the interesting work of Paul Leland Haworth entitled, "America in Ferment." This pungent work is from the Bobbs-Merrill Press. It is so full of live material that it will bear a second and third reading. The author fully conversant with his subject, gives us a vivid view of the causes that have led to our present social and industrial unrest, suggesting remedies for treating such and drawing conclusions that are more sane than those of many enthusiasts and would-be sociologists. Among the many interesting subjects treated are immigration, conservation, the color line, big business and the standard of living.

CHAMBER OF NEW TESTAMENT

By Silas Jones

"The Apocrypha and Pseudepigraphs of the Old Testament." R. H. Charles, Oxford University Press, 1913.

The above work under the editorial supervision of Professor Charles is an invaluable addition to the materials for New Testament study. To those acquainted with Biblical Literature a list of the collaborators is a guarantee of the excellence of scholarship represented. Andrews, Bennett, Box, Charles, Cook, Cowley, Harris, Gray, Moffat, Oesterley, Ryle and Whitehouse are among the contributors.

The two volumes treat the Literature of the Jewish people from 175 B. C. to 1st Cen., A. D. The Apocrypha is accessible in some form to all New Testament students, but the critical and explanatory notes of this edition make it exceedingly valuable. The Pseudepigrapha is less familiar to the student of the New Testament, but is even more valuable than the Aprocrypha. Taken together they constitute source material which contributes more to the elucidation of certain New Testament problems than any other material. By historical investigation in the period which this literature represents the student is able to approach three fundamental questions, viz.: 1. Concerning Messiahship and Eschatological Teaching of Jesus. 2. Concerning the Resurrection and Future Life. 3. Ethical Teachings of the Gospels. The positions of Christian scholars are in the main three. (1) Jesus did not teach in Eschatological terms. (2) He used such terms but poured into them a higher spiritual content. (3) He believed and taught as an Eschatologist. A study of the Pseudepigraphs will enable one to evaluate for himself each of these positions and to intelligently choose between them. In Eschatology the "Book of Enoch" is the most influential, as "The Testimony of the Twelve Patriarchs" is the most pronounced in ethical teachings. In this pre-Christian literature one can trace every shade of opinion respecting the resurrection and future state found in the New Testament, from the resuscitation of the body with maimed members restored, to the reception of a "spiritual" body. The parable and beatitude are common forms of teaching. Historically, two things are significant. (a) Rise of Zadokites 50 B. C., a reformed priestly party which became Christian, quite probably. (b) The theory of an inspired Law (Book of Jublices) which displaced prophecy and left the Pseudepigraphal as the only type of literature through which Prophetic Teaching could continue.

(W. E. Boyer is the writer of the above article.)

CHAMBER OF OLD TESTAMENT

By Chas. E. Underwood

"A Short Introduction to the Literature of the Bible."

By Richard G. Moulton. D. C. Heath, 1901. Pp. 326.

As announced in this department in the last Bulletin, succeeding issues will be utilized in the review of books which have stood the test of class room work, or have been thoroughly digested by the writer.

One of the most interesting and helpful of these books is the one noted at the head of this article. The writer has found it increasingly helpful in teaching and lecture work, because of its splendid prospective. It is not only a relief from the microscopic methods of modern research to turn to this little treatise, but one finds here, too, a rare contribution to scholarship. The author distinguishes between the purpose of Bible study. In the study of Biblical Theology, or of the Bible as a source book for theology, one seeks to ascertain the religious truths; in the study of Hebrew history one seeks to learn the facts of the Bible, especially those which have to do with institutional development, hence Historical Criticism; in the literary study one seeks to discover the forms in which a nation clothes its thoughts, by which it presented truth and recorded history.

Yet Professor Moulton holds that the literary study may throw much light on other study, if we but permit ourselves to see the productions in perspective. He holds "That a clear grasp of the outer literary form is an essential condition for understanding the matter and spirit of literature." He illustrates by referring to the conviction expressed by Wellhausen that between Micah 7:6 and 7 "there yawns a century," and by replying: "To one who does not ignore literary structure it will be evident that what yawns between the verses is nothing more than a change of dramatic speakers."

Professor Moulton is seriously handicapped by the fact that he does not read Hebrew, and therefore misses some of the finest things in Hebrew literautre, but he has blazed the train which students have followed to the present time. The book is well worth careful reading.

C. G. Brelos is settled at 12042 Stewart Ave., Chicago, which is in the prosperous suburb of West Pullman where Mr. Brelos recently became pastor. His son Carl has attained fame as an "end" on the University of Chicago foot ball team. He was awarded his "C" for his excellent playing.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

A great change is alleged to have taken place in the Greek character between 600 and 300 B. C. And just what causes produced this result has never been satisfactorily established. A new element in the problem has now been ably presented by W. H. S. Jones, in his "Malaria, a Neglected Factor in the History of Greece and Rome" (Macmillan & Bowes). The parasites of malaria are carried from man to man by certain gnats (anophelines), which breed on the ground in small pools. The topography of Greece is peculiarly favorable to the propagation of these insects. But the gnats by themselves could work no harm until they had an opportunity of biting some infected person. When did this happen? Modern Greece is intensely malarious, half the children in the Copais plain being infected. On the other hand, the disease is not mentioned in Greek literature before Aristophanes (422 B. C.). Malaria is an African disorder, and in 456 B. C. Athenian troops were engaged in Egypt. Though the infection may have been introduced then, it would not have spread rapidly until conditions were unusually propitious. This occurred after the outbreak of the Peloponnesian War in 431 B. C., when the rural population of Attica retired within the Long Walls at Athens and the countryside became practically a waste for several years. Half a century or more would still be required for the disease to make its full effect manifest. Infected slaves from Africa and Asia, the result of Alexander's conquests, may have hastened the process. Now while most other ailments produce a survival of the strongest and often result in strengthening a people by weeding out the unfit, malaria gradually weakens the vitality of all without causing many deaths. [Prior to the discovery of quinine in the seventeenth century there was no specific available, and years were required for the disease to run itself out in each victim.] Its symptoms, periodic fever and enlargement of the spleen, are frequently mentioned by Greek medical writers. It results in listlessness and inhibition of effort, one trace of which Jones detects in the fact that ataraxia, i. e. freedom from physical pain and mental disturbance, became the ideal of Epicurus, who died in 270 B. C., and of his school.

In Italy malaria seems not to have become common until after 200 B. C. Jones maintains that it was introduced by Hannibal's Carthaginian mercenaries and its spread accelerated by the devastation of Italy during the Second Punic War. Nevertheless, topographical conditions, except in a few districts, were less favorable here than in Greece and in consequence the effects of the disease were less striking. Whereas malaria made the Greeks weak and inefficient, it turned the sterner Romans into blood-thirsty brutes.

In view of a similar development in the Island of Mauritius in 1886, this interesting theory must not be lightly dismissed; but at the most it presents a contributory rather than the principle cause for classical decadence.

CHAMBER OF SYSTEMATIC THEOLOGY

By Chas. M. Sharpe

"The Rise of Modern Religious Ideas."

A. C. McGiffert, The Macmillan Co., N. Y.

In this exceedingly attractive and compendious little volume, Professor McGiffert has placed the cause of theological reconstruction still further in his debt. For, while it makes no definite or systematic contribution to positive construction, the book shows by its clear setting forth of the character and trend of modern religious thinking.

The treatment falls under two general heads, namely Disintegration and Reconstruction. The movements which wrought the dissolution of the system of church theology were chiefly Pietism, The Enlightenment, Natural Science and The Critical Philosophy. Pietism emphasized the possibility of approach to God by other ways than the ordinary ecclesiastical methods, thus correspondingly detracting from their exclusive claims. The Enlightenment loosed appreciably the bonds of ecclesiastical authority in the realm of dogma, in favor of the individual judgment. Natural Science overthrew the notion of biblical authority in the realm of natural fact, and threatened the whole superstructure of revealed truth as set forth in the system of church theology. Finally, the Critical Philosophy, in the hands of Kant, swept away all the stock arguments by which medieval philosophy had hitherto supported the orthodox, and showed the impossibility of any

theoretical demonstration of religious dogma upon purely intellectual grounds.

The main steps of reconstruction are traced in several most interesting chapters as follows:

Religion, which had been enslaved to dogma, upon the one hand, and to prescribed conduct upon the other, begins to be emancipated. It receives through the labors of Kant, Fichte, Schleiermacher and others its own independent basis as a function of human nature itself, rather than as an appendage of revealed dogma externally imposed. Through the influence of these same thinkers, supplemented by the labors of others like Jacobi, Hamann, and Ritschl, Faith is rehabilitated in the realm of religion, as aginst the spurious knowledge that had once held sway.

Agnosticism with reference to religio-theological ultimates works a beneficent reversal of religious emphasis, and the energies of religious men are directed upon practical service in this world, instead of other worldly dreams.

Evolution complements this reversal of emphasis by the conviction that progress is a fact, and thus makes a place for rational endeavor. The doctrine of the Divine Immanence gives an added religious significance to the evolutionary world movement.

The closing chapters deal with the significance of Jesus Christ, and with the problems of Authority.

Every C. I. man should purchase, read, and inwardly digest this really luminous and reassuring little volume. In ordering direct from Macmillan, please say that you saw a brief review in The Campbell Institute Bulletin.

A Memorial Volume

The Campbell Institute will soon be twenty years old and a committee consisting of H. L. Willett, Ellsworth Faris and O. F. Jordan are charged with the task of editing and publishing a memorial volume with contributions from twenty men of the Institute who will interpret modern religious problems. There will be a history of the Institute and an Institute catechism both of which will aid in lifting the cloud of misapprehension under which the Disciples have lived with regard to the character of the Institute. It is planned to have all copy in for the volume by February first and to have it ready for distribution some time in March. The committee expects that every member will want one of the books. The volume will also circulate outside the membership.

CHAMBER OF LITERATURE

By Lee E. Cannon

Although Edgar Lee Masters' "Spoon River Anthology" (Macmillan, 1915, $1.25) is not poetry in the conventional sense, it is a work of creative imagination. Spoon River (supposedly Havana, Illinois, and a few near-by places) is presented as a typical community of the Middle-West, full of people such as we have known. From the cemetery, where "all, all are sleeping on the hill," these people, these men, "the weak of will, the strong of arm, the clown, the boozer, the fighter;" these women, "the tender heart, the simple soul, the loud, the proud, the happy one," tell us something of the experiences and inter-play of their lives.

"Tragedy, comedy, valor and truth,
Courage, constancy, heroism, failure—
All in the loom, and oh what patterns!"

The volume is full of keen characterizations, and careful observation, and a touch of irony adds zest to the whole.

J. Milton Miles.

"When the Presbyterian bell
Was rung by itself, I knew it as the Presbyterian bell,
But when its sound was mingled
With the sound of the Methodist, the Christian,
The Baptist and the Congregational,
I could no longer distinguish it,
Nor any one from the others, or either of them.
And as many voices called to me in life
Marvel not that I could not tell
The true from the false,
Nor even, at last, the voice that I should have known.

The grammar and the punctuation of many of these epitaphs could be improved.

Robert Frost's "North of Boston" (Holt, 1915, $1.25) casts a poetic glamour of imagination over scenes of every day life. The style is simple, and straight-forward, yet it is distinctively individual. The author has a strong feeling for situations, and describes them ably. The craftmanship is of high order. The poetry compares very favorably with the average Wordsworth.

In "Aristocracy and Justice" (Houghton Mifflin, 1915,

1.25), Paul Elmer More continues his attack on those disintegrating tendencies of modern life which he believes to be part of the "Drift of Romanticism." To the pseudo-evolution of the humanitarian, he would oppose a true humanism, guided by a disciplined conception of individual responsibility and personal duty. He warns against the inclination to take sides with the emotions, to be too over-confidently optimistic. The essay "The New Morality is a strong indictment of much of our social cant, and is a brilliant and thoughtful plea for discipline and personal integrity. "Academic Leadership" discusses the power of the classics to "Mould character and foster sound leadership." Mr. More is seeking a firm foundation for real progress.

For the first time we have an English version of Gonchrarov's "Oblomov" (MacM. 1915, $1.50). The hero of this great Russian novel is typical of that striking Russian characteristic, which Sienkiewicz called 'l 'improductivite slave.' Although Oblomov is full of aspirations and lofty ideals, he lacks the will to reach them, or even to try. "The pale cast of thought sicklies o'er," his plans, and he simply drifts. He is a victim of the fatal passivity that characterizes so many of his race. The book is an excellent commentary on one side of the Slavic temperament.

Next Annual Meeting.

The Executive Committee wishes to announce that the next annual meeting will be held in Hyde Park July 26-8, 1916. Since this will be our twentieth anniversary, it is desirable that all our members, especially the charter members, make an unusual effort to attend. Further details will be announced in the near future.

Franklin Circle, Cleveland, of which W. F. Rothenburger is pastor, made the largest church offering to Home Missions of any church in the brotherhood last year.

O. F. Jordan is author of two tracts now being used in his church work, "The Every-Member Canvass," and "Who are the Disciples of Christ?" Each has four pages. A sermon on "Infidelity: Its Rise and Fall," has also been put in print. It is the plan to issue a tract a month.

A FELLOWSHIP MEETING.

By E. A. Henry.

"One of the most delightful and inspirational evenings I ever spent" was the verdict of every one of the seventeen men who attended the dinner of the Campbell Institute members of Chicago which was held at the City Club on the evening of November 12. The men present were President Flickinger, Messres. Ames, Crowley, Gates, Henry, Hunter, Jensen, Jordan, Lobingier, MacDougall, Morrison, Park, Ritchey, Sharp, Stubbs, Willett and Winn. In addition to the excellent meal served all were much entertained by the menu cards which were prepared by Pres. Flickinger. Each page bore selected quotations and each speaker was introduced by a quotation most aptly chosen. Several of the men had to compare notes with others in order to arrive at translations of the Latin epigrams chosen by our Classical President. After the dinner Dr. Ames gave a sketch of the conditions and needs that brought forth the organization of the Institute and also described its early ideals and the history of the ten years from 1896 to 1906 when the Scroll was established. Dr. Willett then took up the story and told us the story of the Scroll period as illustrated in the articles published. At this point the Secretary presented a graph of the membership from the beginning to the present. (Some of the statistics from this are presented in another part of this issue.) Then Mr. Jordan made what Mr. Morrison said was the best of all the good speeches he had ever heard Mr. Jordan make. Mr. Jordan sketched in rapid fashion the history from the Scroll to the present and then presented a statement of Institute ideals which brought the enthusiasm of every man to the highest possible pitch. All were inspired and moved by this address. These completed the formal speeches of the evening, but every man around the table spoke a few words. The gathering did not break up until an attendant notified us that the club house would soon close. All went away glad they had been there and proud to be members of the Campbell Institute and determined to make the Institute continue to stand for the best and highest ideals. All expressed the hope that we may have other similar meetings in Chicago.

NEWS NOTES

By Edward A. Henry

A. L. Chapman is Vice-President of the Pacific Parliament which will meet at Walla Walla, December 27-30. A splendid program has been prepared and a large attendance of preachers and church officers from that section is expected. This is a sort of Congress for that district.

J. R. Ewers has Thomas L. Lowe of Columbus, O., conducting evangelistic meetings in the East End Church, Pittsburgh.

Cloyd Goodnight began a short series of Decision Services in his church at Uniontown, Pa., on November 15.

A recent letter from Geo. B. Stewart suggests that he did not make his real attitude plain in a recent letter published in the Bulletin. He did not intend to criticise the officers and program committee "caustically" and appreciates the difficulties under which they have done their work.

Vaughan Dabney was a speaker at the Y. W. C. A. session at the Panama Exposition. He reports splendid results in his church. In the six months he has been at Oakland he has received into the church seventy-three new members and secured pledges for something over $2,000 on the church debt. He attended lectures in the Pacific Theological Seminary during the summer.

C. H. Winders conducted an evangelistic meeting in Mexico, Mo., the latter part of October.

E. S. Ames is the author of a new sermon, "The Practice of Christian Union." A member of his church paid for having the sermon printed. There were 28 additions in his church in October.

Ellsworth Faris delivered an address to the Woman's Clubs of Des Moines on December 1, on the subject, "The Psychology of Punishment." There were only two "outside speakers" this year, Mr. Faris and Prof. J. B. Angell of the University of Chicago.

J. L. Deming is recruiting his health on a New England farm. He has not been at all well this fall, but is better now. He receives his mail at Cheshire, Conn.

The Iowa City group of C. I. men have happy anticipations of a visit from E. S. Ames during the Raymond Robbins campaign on December 12th.

During the week following December 5th, O. F. Jordan will speak three times in Evanston on the Immigrant. He will deliver a stereopticon lecture at an open meeting of the K. P. Lodge, speak on restricted immigration before the Twentieth Century Club, and make a Sunday afternoon address at the Y. M. C. A. on "The Christian's Duty to the Immigrant." He contributed a bulletin on, "The Russian Immigrant," in the December Home Missionary. The Every-Member Canvass will be put on in his church December 5th.

H. L. Willett will issue a printed sermon once a month this coming winter, using those that are preached from the pulpit of Memorial Church.

CAMPBELL INSTITUTE MEMBERSHIP DURING THE YEARS

By Edward A. Henry.

At first it was planned to reproduce in the Bulletin the graph which was presented at the dinner of the Chicago men. As the different colors could not be attempted, and the whole would be rather unsatisfactory on such a small scale as this page requires, the figures are here presented in tabulated form.

Years	Regulars	Honorary	Associates	Cooperating	Totals
1896	14				14
1897	20				20
1898	22				22
1899	23				23
1900	26				26
1901	25				25
1902	26				26
1903	55				55
1904	61	2			63
1905	74	3			77
1906	74	3	14	10	101
1907	80	3	20	18	121
1908	94	3	9	9	115
1909	101	3	7	9	120
1910	96	3	7	10	116
1911	91	4	10	9	114
1912	99	4	9	10	122
1913	103	4	17	10	134
1914	113	5	19	10	147
1915	129	6	18	9	161
1916	117	6	21	12	177

Of the losses of members, five have been by death, twelve have been dropped for loss of interest or other cause, and twenty-eight have resigned. The losses from 1907 to 1908 and 1909 to 1910 were due to resignations. The loss from 1910 to 1911 was wholly due to the enforcement of the rule that members whose dues are unpaid for three years and who fail to show any sign of interest in the organization shall be dropped.

Campbell Institute Bulletin

VOLUME 12 JANUARY, 1916 NUMBER 4

EDITORIAL NOTES

The literary movement among the Disciples of Christ is making gratifying progress. Our publishing houses may still issue volumes of thoroughly orthodox sermons, with occasional additions in the way of apocalyptic interpretation, but other houses are issuing books for Disciples that are of account. We need to remember the literary personalities that have grown up under the influence of our educational institutions. Among these are James Lane Allen (since become a Unitarian), Susan Glaspell, Harold Bell Wright, and Peter Chester MacFarlane. Mr. Schoonmaker, who wrote for the Century magazine last winter, treating especially the supposed collapse of the church and of socialism, was a Disciple and may yet be, so far as we know. Our missionaries are making noteworthy contributions to missionary literature. Revell issues a new book every year from some one of our missionaries. "In the Land of the Cherry Blossom," by Mrs. Madden, is recently at hand. The books of Ames and Willett in our Campbell Institute fellowship are too well known to need more than a passing mention. These have represented our more serious contribution to the scholarship of the Christian world.

What the Disciples have not done in the world of letters is also noteworthy. We have yet to produce a book on Christian Union that will rank with those produced by certain Congregational and Episcopalian writers. This is astonishing in the light of our supposed interest in the subject. We have been rationalistic in temper and much given to doctrinal discussion, but there is no recent book of Disciple doctrine which is of more than passing importance. Our fiction literature, also, fails to reveal the depth of spiritual insight which is to be found among the choicer religious spirits of the movement. How to explain these failures in literary expression we pass on to wiser counsellors.

CONDITIONS IN CHINA

By Guy Sarvis

The political situation here is very interesting now. I don't know how much you folks hear of the movement looking toward the restoration of the monarchy, but that is the all-engrossing question here, and as a matter of fact most people expect that the monarchy will be restored within a comparatively short time, and the strange thing is that so few people protest against it. A few of the most earnest (or perhaps I should say hot-headed) of the returned students oppose it, but on the whole the people seem to view the matter with indifference. Most are cured of the idea that there has ever been a republic in China, and it seems to be only a question of taking time enough until Yuan Shih Kai will be emperor.

A statement which Dr. Goodnow made when he was advisor to Yuan has been widely used by the monarchist party. He was discussing the question academically and made a statement to the effect that a limited monarchy would, in his judgment, be the form best adapted to the conditions in China. He said later that he did not in any sense intend his statements to be looked upon as advice to be acted upon at present, but was discussing the matter in a purely academic fashion. Probably most of us would agree with him in the abstract, but it becomes a practical question whether it would not be better to let well enough alone. I think it is chiefly the official and military classes, who would be more secure under a monarchy, who are pushing the matter, but the probability is that Yuan has planned the whole thing himself. At one time, a few weeks ago, after the discussion had gone on for some time and a large number of petitions come in, Yuan came out flat-footed against the whole proposition, but since that time so many petitions have come in from so many different sources that he has been obliged to yield to the pressure and take steps toward deciding the question at an early date. To anyone in the least familiar with Chinese history the whole thing is so palpably a put-up job that it is really ridiculous—and yet people take it seriously. Of course he took the particular method he used in order to sound public opinion. It seems that he has convinced himself that there

will be no considerable opposition, and so he is to be made the Emperor of China. However, I suspect that in the South there will be a great deal of objection, and I would be willing to bet my old hat that within five years there will be fighting over the question unless more important issues arise to engross the attention of the people.

In my letter which was printed in the Bulletin I express our attitude on the Japan question, and the events which have since transpired have not caused us to change them any. The end of that matter is not yet. Japan is beginning to put pressure on China again in connection with the matters which were left unsettled before, and she is taking every possible step to strengthen her position in Shantung. If you will get out a map of China you will see how serious this is. Her aggressions in Corea and Manchuria are bad enough, but in a sense that territory is outside of China anyhow. Events since the settlement have shown that Japan practically regards herself as soveign of southern Manchuria. At any rate she has China on the hop there, for she has secured the right for her citizens to settle all over the country and for Japanese police to be appointed in certain of the important cities, and these facts together with extra-territoriality furnish the occasions for friction which will inevitably give rise to new demands and the final absorption of Southern Manchuria.

Russia and Japan will have their collision over the dividing line on the north some day, but that will not come for some time. In the meantime Japan has gotten the best part of Manchuria and probably the richest gold-fields in the orient. But Shantung is almost in the center of China. It is between Peking and Shanghai along the coast, and the aggressive attitude of Japan there means that she is seriously encroaching on the territorial and political integrity of China. If Uncle Sam is in any sense going to stand back of the open-door policy he will have to wake up soon.

It is perfectly amazing how the Japanese "stuff" all the people who visit that country (I mean the worth-while people who have influence). They deceived Shailer Matthews and he didn't know it (of course). I wrote him what we folks out here think, and he answered rather confidently and at the same time revealed his own lack of perception of the

real situation. The same thing happened to Robert E. Speer. He gave us quite a talk at a Missionary Association meeting one night, chiding us for our hatred of Japan and praising her as a benefactor of the Coreans and so on. Now that Japan intends to develop Corea no one doubts, but that she intends the Coreans to reap any particular benefit from it many of us doubt. There was visiting here at that time a man who had been Chinese minister to Corea during the Japanese regime for some time, and he said that practically no Corean was permitted to get more than $7 gold per month in Corea, and that all Coreans had to be educated in Corea, Japan, or China. We also have residing here a man who was mixed up in the famous political trial in Corea, and he has some things to say. To cap the climax after the meeting Mr. Speer remarked that he did not think Japan wanted any of China! That sounds like a joke. To be sure, the worst we accuse Japan of out here is what we accuse Germany of in Europe. She has adopted the German methods in many particulars. She has spies all over this country (and the Philippines, too) and she announces in her press that treaties are mere conviences to be disregarded when it is convenient. Of course the newspapers are more or less irresponsible and we get the worst over here, but the difficulty is that Japan's history bears out this judgment. I think her resemblance to Germany is very striking in many things both good and bad.

C. E. Underwood has just completed his term as temporary supply for the Second Church at Vincennes, Ind. A Butler man has become permanent pastor.

A. R. McQueen writes most enthusiastically of the success of an Every Member Canvass in the Austin Church, Chicago. The results exceeded the budget asked for by some two hundred dollars.

Clarence Hamilton has taken a class of seventeen high school boys at Nanking. He expects all to enter the University soon and continue throughout the course.

Levi Marshall recently enjoyed a revival conducted in his church by James Small. Twenty-six additions to the church resulted.

CHAMBER OF PASTORAL DUTIES

By John Ray Ewers

Continuing and concluding our review of "The Voice from the Crowd" we find the 2nd chapter entitled—"The Revelation of God." The American is choked with cares and riches as never before. He does not know where he is going but he wants to get there as soon as possible. He goes thru life, like a man thru a woods, without seeing anything. His ideas of God are hazy; he does not know God as friend and in sorrow or trouble his mute appeal is pathetic.

Chapter 3, "Revelation Thru Contact."

"Live like a hermit; work like a horse." Church attendance is declining. One reason is that talk is too cheap. We are talked to death. The minister must extend his contacts. He must have many friends. Some will freeze him and others will complain because he is hard to reach. But the sermon is not enough.

Chapter 4. "Revelation Thru' Teaching."

This chapter is radical. He pours out his scorn upon the volunteer, untrained teacher. God is crowded out of education. The Catholics are commended for parochial schools! The church is not in earnest as the Kaiser and the Germans are in earnest. Religious Education is demanded. Preachers eloquence and revivals are not enough.

Chapter 5. "The Vision of Unity."

This strikes one as a digression, but is interesting as showing Mr. Pepper's interests. "Behold these Christians, how they misunderstand one another!" He believes in organic unity and believes that earnest, sympathetic conference, endeavoring to see the other man's position, will make it possible.

Chapter 6, "The Man in the Pulpit."

Appeal for preacher to know real life; to know men suffering, tempted, sorrowing, struggling, rising. "The preacher has a body to be mastered, a mind to be stored and a spirit to be enriched." Too many preachers are examples of arrested development! The church is the abode of prejudice which must be overcome by broad-mindedness. The struggle on the part of pastor and people to attain Christlikeness will win others to that same struggle. Very stimulating was this layman's criticism of present-day church life. Everyone should read the book slowly with an hour of thinking between each chapter.

CHAMBER OF RELIGIOUS EDUCATION

By H. C. Armstrong

Expert Leadership

The more the Bible School comes to be genuinely a school the more it becomes necessary that it have expert educational leadership. The modern pastor must be at least an intelligent student of religious education. The vital importance of the Bible School will not allow less than this. The present-day superintendent ought to be a religious education expert. The importance of his task requires that he be thoroughly competent. The ideal policy is for the Church to employ a trained director of religious work who shall have charge of all the educational activities of the Church and School. This, of course, will not be feasible in any large number of Churches in our generation.

There is, however, a very practical way in which the leadership of our Schools can be greatly improved. Any superintendent can become a kind of practical expert by doing in this connection what a certain business man of an eastern city did when he found that his education was not sufficient for his responsibilities. He engaged a public school teacher as tutor to teach him those branches of study in which he felt himself deficient. A few years of diligent work put him "on top of his job." In such a manner the superintendent can make himself a well equipped man. The public school teachers of all our towns and communities are trained in standard courses for their work. Here is the superintendent's opportunity. Let him engage such a teacher as tutor to take him through a careful study of James' Briefer Course in Psychology. This will lay for him a foundation. Then let him take up Horne's Psychological Principles of Education, which will initiate him into the field of pedagogy. A similar study of Haslett's Pedagogical Bible School will help him to apply his knowledge to his task.

But why the tutor? Can he not read these books for himself? There is the rub. That is just what he cannot do without training. The terms of psychology and pedagogy are so different from those of the store and office that before one can do much of profitable reading or intelligent thinking in this field he must acquire the "mental furniture" with which

o "set up" its ideas and principles. This is what the tutor vill help to do. After such a course of study all the literature f the subject will be "open" to him as never before and his wn reading will be doubly profitable. Can we expect super- ntendents to make such effort for fitness? That depends en- irely on their conception of their task and on their ideal of tness.

CHAMBER OF NEW TESTAMENT

By Silas Jones

I shall follow the example set by Dr. Underwood and all attention to a few books that have stood the test of use n the class room.

"Constructive Studies in the Life of Christ." By Ernest D. Burton and Shailer Mathews. The University of Chicago Press. Here is a text written by competent scholars who have ome acquaintance with the needs of students in college and f members of advanced classes in Sunday Schools. They ave prepared their text to be used in connection with Stev- n's and Burton's "Harmony of the Gospels." It is an outline or historical study and a condensed commentary on the four Gospels. The introduction is a brief history of Palestine dur- ng the last two centuries before Christ. There is a useful iscussion of the sources of the life of Jesus. There are hirty-five chapters, any one of which contains material for everal lessons. At the end of each chapter are questions and uggestions for study. The questions demand work of the tudent. Anybody who is interested in the life of Jesus will e glad to find the answers to them. The topics for study aise the most important questions concerning the life and eaching of Jesus.

The words "Constructive Studies" are properly used in he title of this text. The life of Christ is treated as an bject of serious thought. The authors believe that moral nd religious zeal should be intimately associated with accu- ate knowledge. The faith in Christ that is needed in this ge or in any other comes from the exercise of the head as well as of the heart. Finality is not claimed for the con- lusions of the authors. They state their views with confi- lence, but they never intimate that the reader is lacking in onesty or knowledge or intellectual power if he happens not o agree with them. The student is encouraged to think for imself, and to respect the faith of all who sincerely strive to ive the life of discipleship to Jesus.

CHAMBER OF HISTORY

By Roscoe R. Hill

Pan-Americanism received a great deal of emphasis during 1915. The participation of the Pan-American States in the Financial Conference at Washington in May, in the Panama-Pacific Exposition at San Francisco, and in the Pan-American Scientific Congress and International Congress of Americanists at Washington in December, the activity of the Pan-American Union in studying the problems relating to the American States, the attention given to the study of Latin America in our universities, colleges and normal schools, the message of President Wilson, reaffirming the Monroe Doctrine and stating that there now exists "a full and honorable association as of partners between ourselves and our neighbors (the Latin Americans) in the interest of all America," and the notable addresses delivered at the opening of the Pan-American Scientific Congress, were the many evidences of the growing fraternal spirit and sense of mutual obligations and responsibilties of the Pan-American States. This development of Pan-Americanism but serves to call attention to the need of further strengthening the political, commercial, financial, social and intellectual relations between the United States and Latin America. These relations may best be improved by ourselves by a study of the Latin-American countries.

Two recent books dealings with economic phases of the countries south of the Rio Grande are: R. W. Babson, "The Future of South America," (Boston, Little, Brown, 1915; xi, 407 pp.) and L. Hutchinson, "The Panama Canal and International Trade Competition (New York, Macmillan, 1915; xi, 283 pp.). The first deals with the problem of South America, giving a brief sketch of each country, which points out the economic status and the possibilities of the development of commercial and financial relations with the United States. The second treats of the probable changes to be effected in the world's trade routes by the opening of the Panama Canal and attempts to reach some general conclusions as to the results on inter-American trade. Each volume is rather full of statistics, but these serve to give an appreciation of the vast opportunities which are opening in the Latin-American countries.

CHAMBER OF OLD TESTAMENT

By Chas. E. Underwood

Last month attention was called in this department to the well-known book—Prof. Moulton's "Introduction to the Literature of the Bible." Prof. Moulton's book is the pioneer in the field. This month attention is drawn to the latest book in this field—"The Bible as Literature," by Professor Irving Francis Wood and Associate Professor Elihu Grant of Smith College. The Abingdon Press. Price, $1.50.

The authors of the "Bible as Literature" state their purpose as follows: "It is an introduction to the Biblical Literature rather than the Biblical history or theology. It attempts to give such information as will make it possible for the student to enter upon our literary heritage in the Bible." It is therefore not an introduction in the technical sense, and seeks to avoid technical terms.

The authors accept and use the documentary theory. They present with great clearness their conceptions of the writings, their composite authorship, their editorial revision, their late date. They then take up the study of the books for the sake of noting the literary origins and units and excellencies, dealing with groups under the following headings and in the order noted: The Prophetic Books, The Books of Narrative, The Books of Poetry and Wisdom, Apocalyptic Literature, The New Testament.

The author begins with the Prophetic books because he regards the Book of Amos as the oldest piece of literature handed down approximately in its original form.

Professor Moulton differs radically from the authors of "The Bible as Literature," in the treatment of literary problems. He reasons that the investigator is not interested in critical problems, nor in any analysis of sources. He is interested only in literary units, such as stories, songs, dramas, orations, etc., as we find them in final form. The authors of "The Bible as Literature hold that an elementary knowledge of the documents, authorship, date, historical setting, etc., is essential to the proper understanding of the literary units.

The difference may be summed up largely in the statement that Wood and Grant hold to the historical method, Moulton to the Interpretative method. The reader may take his choice.

The book is well written, and well worth careful study. It is doubtful whether the average college student could use the book to advantage without first taking courses in Old and New Testament History.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

The twenty-fourth annual meeting of the American Psychological Association has just closed its sessions which were held at the University of Chicago. A few of the Campbell Institute men are members of the Association, but E. S. Ames and the writer were the only ones present, so far as I know.

The meetings were largely attended and very successful. The outstanding feature of the program was the large number of papers and reports on Mental Measurements and Mental Tests, a subject absolutely unrepresented a few years ago. The enthusiasm of those who are working in this field is a guarantee that results of a very high order may be expected, but there were many notes of warning against the extravagant claims of the amateurs who are getting much publicity and whose claims are in inverse proportion to their performances. The two fields that are being most cultivated now are the testing of children for sub-normality and backwardness, and the testing of college students, particularly first-year men, with the purpose of getting some method of individualizing the curriculum and preventing the deplorable wastes and failures that now distress us.

The behaviorists were represented by the president of the Association, Dr. J. B. Watson of Johns Hopkins, whose address on, "The Conditioned Reflex," showed a brilliant series of experiments designed to render more objective the investigation of the human reactions.

Very little was offered in the line of Social Psychology, only two papers in fact, one of which was presented by the writer of this account. But several men, including Prof. Yerkes of Harvard, Bentley of Illinois University, Gault of Northwestern and others, told me that they regarded the small number of papers on this subject this year as being accidental and expressed their earnest wish that the field might be vigorously cultivated.

To the layman, perhaps the most revealing thing about present-day psychology is the great expansion of the field. There are men now giving their whole time to very small divisions of the subject. The list would include at least these:

general psychology, social, religious, educational, animal, folk and racial, and applications to business, law, medicine and education, besides this last development of tests.

No man can now be a psychologist. The field is too large for any one scholar to know. Specialization is essential and the vigor of the science was never more evident than now.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

At the annual meeting of the Institute in 1914 I delivered a stereopticon lecture on Pre-Homeric Times in Greece, dealing with Schliemann's excavations at Troy, Mycenae, Tiryns, etc., from 1870 to 1890, and with the excavations by Evans and others in Crete since 1900. When Schliemann began his work, Max Mueller's sun-myth theories were so dominant with scholars that no objective reality was supposed to underlie the Homeric tales. But however epoch-making Schliemann's discoveries, they have been thrown completely into the shade by the more recent finds in Crete. It is now recognized that the center of this civilization was not Mycenae, the traditional home of Agamemnon, but Cnossus, the capital of Minos and the fabled abode of the Minotaur. It is now established that it was this people, and not the Phoenicians, who were known to the Egyptians as Keftiu. Their own name for themselves is not yet made out; for the present they are called Minoans by the English school and Aegeans by most others. The remains indicate that their history began in the vicinity of 10,000 B. C., and was brought to a close about 1200 B. C. by invaders from central Europe. In many respects their civilization, though belonging to the Bronze Age, had reached a surprisingly advanced stage of development. Their chasing in gold and silver compares favorably with the best work of the Italian renaissance. Their frescoes would have brought no discredit upon Greek artists. Their drainage arangements were extraordinarily modern. They have left behind them thousands of inscriptions, some of them fairly long, but unfortunately all as yet undecipherable. The dress of their women resembles nothing so much as that of a Parisienne. These few words only hint at the marvelous

achievements of this newly revealed race.

I have reverted to this subject because of the appearance of Gertrude H. Beggs' "The Four in Crete," The Abingdon Press, 1915. Miss Beggs was formerly a graduate student at Northwestern and attended my lectures on Greek and Roman art. Her book relates her visit to the Cretan excavations in company with three other tourists and is intended for the general public. Yet I admire the skill which has enabled her to weave considerable erudition into her narrative without tiring the untechnical reader. Several of her cuts are new; but since she presupposes no prior knowledge of the field, I think should would have been wiser to include more of the better known illustrations also.

The Anniversary Meeting

Plans are rapidly taking form which will make the meeting next July by far the greatest of any Campbell Institute meeting. At present both attendance and program are receiving attention.

For many years it has been the custom of most of the national organizations made up of teachers, preachers and professional men to call upon their members to submit titles of studies they are making or papers they are willing to write. From the titles submitted the program is made up. This plan was used in shaping the Institute program some four years ago and it resulted in the largest and best assortment of papers we have ever had and incidentally in an unusually large attendance. We have decided to use that plan this year. The call will be issued soon. We want informing papers, inspiring papers, interested papers and also papers that will raise problems the discussion of which would be profitable. So the man who feels that he has no information to impart but who has some big problems in the solution of which he needs the help of his brethren, will find a place on the program. We don't want the program limited to theological papers, either. Few who heard them have forgotten the papers by Dr. Collins on "The Church of the Future from a Layman's Viewpoint," by Prof. Vernier on "The History of Criminal Law Reform," by Mr. Wakeley on "Poetry

and Life," or by Prof. MacClintock on "The Art of Literary Criticism." We want many such papers from our Co-operating and Honorary members as well as from the Regulars and Associates.

The attendance campaign has been started by Dr. Faris of the University of Iowa. He believes that an attendance of one hundred is quite possible if the members realize that the meeting will be worthy of such an effort. The Executive Committee with the addition of Dr. Ames intend to make the program worthy of the presence of every one of our one hundred and eighty-three members. Dr. Faris starts the attendance campaign by offering to be the first of one hundred to promise to be present. Prof. Plum of the University of Iowa promises to be the second and Mr. Nichols, pastor of the Iowa City church promises to be the third. Dr. Ames, Dr. Flickinger, Dr. Willett, Dr. Gates, Messrs. Jordan, Henry and Ritchey will make up the first ten. Who will make up the second? We hope in the near future to receive pledges of seven or eight from Des Moines, ten from Indianapolis, eight from Eureka, etc., etc.

NEWS NOTES

By Edward A. Henry

Disciple pastors in Chicago took considerable interest in the recent garment workers' strike in the city. Messrs. Ames, Willett, Jordan, Winn, Keusseff, Hunter, McQueen and Morrison did duty on the picket line. Brother Keusseff was the only one who succeeded in getting himself arrested, something that fell to the lot of many prominent citizens of the city who went over into the strike district to see how the police force of Chicago wantonly oppressed the poor immigrant working women and girls. Dr. Ames was one of the speakers at a meeting in the interests of the strikers which was held at the University.

A. L. Ward is preaching a series of sermons upon the love stories of the Bible which is proving very popular. He also has a class of thirty-five people studying Hebrew History. The class includes ten school teachers and meets weekly in the city library building.

Roscoe R. Hill is nicely settled in his new work in the University of New Mexico. In his state, there is a curious juncture of Anglo-Saxon and Latin elements, which makes appropriate his chair of Latin American History. He is writing for the new International Encyclopedia and the Carnegie Foundation will soon issue a volume from his pen on, "A Descriptive Guide to the Material for the United States History Deposited in the Archives of the Indies."

Graham Frank is the happy occupant of a new parsonage recently completed at Liberty, Mo.

J. C. Archer recently entertained the Campbell Club of Yale in his home. There are eighteen Disciples at Yale this year, almost every one of our colleges being represented.

H. O. Pritchard travelled to New Haven recently to attend the reunion of his class at Yale. He addressed the Campbell Club while there and preached in the James A. Garfield church on a Sunday evening.

Graham Frank was the evangelist in a series of meetings held in First Church, Kansas City, recently. Thirty-six persons were added to the membership.

The papers report that J. P. Givens has resigned at Carbondale, Ill., in order to accept the church at Hoopeston, Ill. We understand that he began in the latter place about Thanksgiving time.

Baxters Waters was called from Lathrop, Mo., to Carthage, Mo., but declined the call because of the condition of the work in Lathrop where a new building will soon be dedicated and he feels that a change of leadership would work a hardship. This is Mr. Waters' seventh year in Lathrop.

O. J. Grainger was among the lecturers at the Summer School in Jubbulpore last August. The Sunday School at Jubbulpore had 1,300 in attendance upon the last Sunday in August.

Clinton Lockhardt is lecturing upon the Bible at the Wednesday evening services of the Magnolia Avenue church in Fort Worth, Texas. He is using such topics as "The Authors of the Books," "How the Books Reach Us" and "Methods of Interpretation."

Dr. Willett is beginning a series of Decision meetings with Herbert Yeuell as evangelist.

Asa McDaniel has taken the Church at Rensselaer, Ind., formerly served by W. G. Winn. We are delighted to have him settled so near Chicago.

Chas. S. Earley began a meeting at Capital Hill, Des Moines on January 2.

Several members helped celebrate Christmas by paying their Institute dues. The Secretary very much appreciates such thoughtfulness.

The Executive Committee of the Institute held a meeting on Monday, December 20, at which plans for the next annual meeting were talked over. An announcement appears on another page.

In remitting his dues, F. L. Moffett of Springfield, Mo., writes that he is well started on his tenth year there and the past year was the best of all. He is beginning to realize some of his ideals in Bible School work,—grading with each department in a separate room with its own opening and closing exercises, a Director of Education with boy and girl specialists, etc. He feels that he has a good start upon a first class educational plant. He closes with, "I value the Institute fellowship very highly. Our men are the salt of the earth."

The Winfield, Kans., church which is served by R. W. Gentry is rejoicing that the entire debt upon their church building has been paid.

Graham Frank begins a meeting in the Hannibal Church, Geo. A. Campbell, pastor, upon January 9th.

Tom J. Dean of Jacksonville, Texas, has found occupation for the children of his church in growing flowers in the church yard. Each Sunday every known sick person in Jacksonville receives a bouquet in the name of the church. In addition, the children grew and sent to the Juliette Fowler Orphans' home over $500 worth of vegetables and fruit. All canning of fruits, etc., was done by the children themselves.

Henry Pearce Atkins and the Birmingham, Ala., church are enjoying the five o'clock vesper service which Dr. Ames has found so profitable for more than two years now. A recent series was devoted to Christian Union and was addressed by pastors of various denominations. The whole city became interested.

Geo. B. Stewart reprinted in his local paper the entire tract of Mr. Jordan on "Who are the Disciples?" He has installed a moving picture machine in his church and plans to give scenes from Les Miserables soon. Scenes from Ben Hur were used recently.

C. G. Baker has founded a newspaper of considerable size for his church in Indianapolis. Vol. 1, No. 1 of the West Side Christian Messenger lies before us. It is a four page paper printed in newspaper form and plans to include news notes of interest to all the people of the west side of the city and carries notices of several churches other than its own. We shall watch the future of this venture with interest.

E. L. Powell writes most enthusiastically of the meeting which Burris A. Jenkins led in the First Church of Louisville. Altogether, some ninety-three were added to the church.

Perry J. Rice has completed six years at El Paso. The church has released a considerable number of members to form a new church in a distant part of the city but has fully recovered from the loss. During the six years the strength of the Disciple cause has been more than doubled in the city. Mr. Rice is much interested in Mexico, and speaks urgently of the need for work there.

Beginning Nov. 28, Edgar DeWitt Jones is conducting evangelistic services in his own church speaking from the gospel of Mark throughout the entire series of meetings. During the past year one hundred and forty-two persons have been received into the church and some $12,652.97 was raised for all purposes.

H. J. Loken is using Ibsen as the basis for a series of sermons on social topics. A Norwegian himself, he is a fond student of this great author.

Franklin Circle, Cleveland, of which W. F. Rothenburger is pastor, is working toward a membership of 2,000 which it hopes to realize soon.

A. B. Philputt recently went to Vernon, Texas, for a week where he delivered six lectures on the Texas State Lectureship Foundation.

Chas. S. Early has resigned the work at Oskaloosa, Ia., to re-enter the evangelistic field. He leaves the Oskaloosa church much strengthened.

Campbell Institute Bulletin

VOLUME 12 FEBRUARY, 1916 NUMBER 5

EDITORIAL NOTES

There is one journal among the Disciples which has been more interested in .the Campbell Institute than any other. This paper has given our organization much free advertising, and has doubtless caused some men to join us. Before embarking upon a recent experiment in keeping sweet, this journal speaks of the Institute and a People's Church of Chicago in the following terms:

"The liberal association referred to disparaged and misrepresented the Bible quite as radically as the trustees of 'The People's Church', who were too 'liberal' to tolerate 'the exaltation of the cross and the Bible'. Howbeit, those trustees were honorable enough to sever their connection with a church whose teaching they did not accept. They did not hypocritically pretend that they were in accord with it, or that what a pastor taught was of no consequence. They simply could not endure sound doctrine drawn from the Bible. Where it speaks they would have their pastor silent, and where it is silent—as in Emerson—they would have him speak. But that is better than pretending to accept the Bible and persist in setting its plain teaching at naught, as the association referred to did. It published an official organ which bore a motto in Greek, which, translated, was 'Liberty and Truth'. In this firm Liberty ran the whole business, and Truth was the 'silent partner'."

Our beautiful motto on the cover of the Bulletin may be "Greek" to some of our new members so we will add a bit to the interpretation given in the quotation above. The central letter in the two Greek words is theta and this is the initial of the Greek word for God. The motto commits the Institute to Freedom, Truth and God. To all three of these great conceptions, Institute members hold themselves loyal. The three are harmonious, and it is our joy in the religious life to believe that no one of them interferes with the holding of the other two.

REMEMBER JULY 26-28!

RECENT BOOKS BY DISCIPLES

BY ORVIS F. JORDAN.

"The Moral Leaders of Israel", by Herbert L. Willett. Disciples' Publication Society, Chicago. $1.00 net. This is volume one of a study of the prophetic teachers which will be complete in two volumes. The book is written from the modern view-point but does not obtrude the critical in its treatment. There are twenty-six studies, which are provided with questions, and which would engage a class for six months. Dr. Willett has been teaching this material in the University of Chicago for many years, and has given many lectures over the country interpreting Israel's moral leaders. The book contains the ripe conclusions of many years of study, written in the style which has made the author so justly famous.

"In the Land of the Cherry Blossom", by Maude Whitmore Madden. Fleming H. Revell, Chicago. The book is divided into two parts, the first containing "snap-shots" of Japan herself. The second part deals with conversions in the Disciple missions of the country, the narrative of which should make good sermon illustrations for preachers. A number of very excellent illustrations add interest to the book.

"Among Asia's Needy Millions", by Stephen J. Corey. Foreign Christian Missionary Society, Cincinnati. $ .50, net. This is a diary of a journey in the far east during which the writer inspected the mission work of the Disciples in the Philippines, China and Japan. The author has seen the every-day things that make a travel narrative interesting. It is the most human document we have yet seen on the missionary work of the Disciples in that section of the world, though some other excellent volumes are in circulation. The missionary society gave the previous volume on the Congo a wide circulation and this book will also prove a good seller, we have no doubt. It will also prove a most valuable aid in arousing missionary interest. It has a few excellent pictures in it.

"Held to Answer", a novel by Peter Chester Macfarlane. Brown & Co., Boston. $1.35 net. This is the first long story by the new Disciple novelist. It is a good one. The hero is a railway clerk, who after much lost time wakes up and goes on to the stage. Here he receives encouragement of ultimate success but his duty to a widowed sister turns him aside from

a career which will require so long a starving time. He becomes a minister, and his conception of a "Protestant confessional" and of his duty to a parishioner lays him liable to the penitentiary. How the actress woman failed to win him, and how he married the right woman at last and was completely vindicated, makes the story one to keep the reader at his desk till the wee hours of the morning. As compared with contemporaneous novels, the book is exceptionally well written, it abounds in dramatic situations, it deals with religious problems discerningly, and is thoroughly wholesome. We can wish it a wide circulation.

"Backward Children," by Arthur Holmes. The Bobbs-Merrill Company, Indianapolis, $1.00, net. This is a popular presentation by an able psychologist of the case of the backward child. The study is inductive, and real children are described in great numbers to illustrate the positions taken. No hobby is ridden, but a vast variety of causes for backwardness are discussed with the remedies proposed. The pastor will find the book revealing with regard to some of the "bad" boys in the Sunday School. Parents will find the book deeply interesting, if only that they may prevent the backwardness of their children. There is no technical psychological language to befog the layman, and the book is well laid out.

The Memorial Volume

Real progress is being made on the memorial volume which will bear the title of "Twenty Years of Religious Progress." The various chapters will show what has happened to the Campbell Institute, the Disciples, the Christian World and Christian Scholarship, in that period. It is hoped to get the manuscrpts together in March and to get the book into the hands of the typesetters a month later.

The Disciples' Congress

The Disciples' Congress will be held in Chicago, April 25-27. A strong program is being prepared under the leadership of F. E. Lumley. Every Institute man should plan to be present. More details will be given next month.

CHAMBER OF NEW TESTAMENT

By Silas Jones

"A Short History of Christianity in the Apostolic Age," by George Holley Gilbert. This volume belongs to the series of construtive Bible studies published by the University of Chicago Press. It has been prepared, therefore, as an aid to the serious student of the early days of Christianity. If a man who has no conception of what it is to investigate the beginnings and growth of institutions and has no desire to become acquainted with the early leaders of Christianity should find the work of Dr. Gilbert lacking in the qualities that hold his attention, that would be no indication that the work has not been done successfully. Much of the writing on the Bible has been done for the benefit of intellectual loafers and Bible study often has been brought into contempt by writing of this kind. One way to popularize Bible study is to make it appear worthy of the highest intellectual effort. This can be done best by examples of the right method.

Dr. Gilbert assumes that there are many young people in the colleges and academies that have a deep interest in the first creative epoch of Christianity and that they are willing to use their historical and literary training in the study of the Bible. He seeks to introduce them into a world in which there is a great variety. Christianity did not grow up in an obscure corner. The world of the apostles was one of racial and religious conflicts. The standpatter and the progressive had prominent places in it. To learn what fights went on in this ancient world and how opinions clashed is not a bad preparation for the life of the present. If Peter and John and James and Paul and Felix and Festus become living persons, the apostolic period will have value to the student. This result is to be reached by reading in the right way the Book of Acts and the Epistles. "The book wishes to be a guide to a certain region of early Christian history, but to the fulfilment of this end the student must enter that region for himself and must dwell in it with open eyes and open mind. Teachers who use this book will, it is earnestly hoped, make plain to their pupils the necessitpy of securing first-hand acquaintance with the New Testament documents on which it is based." One who uses this book as a guide, ought to gain a

respectable knowledge of the geographical, political, moral, and religious backgrounds of early Christianity and of the beliefs and practices of its most conspicuous leaders.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

In 1863 Bishop Lightfoot wrote: "You are not to suppose that the word (some New Testament word which had its only classical authority in Herodotus) had fallen out of use in the interval, only that it had not been used in the books which remain to us: probably it had been part of the common speech all along. I will go further and say that, if we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the New Testament generally."

This prophecy has been strikingly and abundantly confirmed by the finding of Greek papyri in Egypt, especially since 1877. An excellent winnowing from the thousands of fragments uncovered is now made available in Milligan's "Selections from the Greek Papyri," Cambridge University Press. Pp. XXXIV—152. I have not hitherto assumed a technical knowledge of classical antiquity in the readers of this department; nor does this month's book violate my practice, for these texts, being corrupt in transmission and often unusual in words and forms, are provided with translations as well as introductions and notes. Especially interesting is the following letter from Epicurus to a child: "We have arrived in health at Lampsacus. * * * * It is good if you are also in health and obey your father and grandfather in all things, as you have done before. For be sure, the reason why both I and all the rest love you so much is that you obey these in all things" (p. 5). How much more human the founder of the Epicurean philosophy seems to us after reading these words! Strangely modern is the following extract from the letter of a voyager up the Nile: * * * I have arrived at Libya, where Ammon chants his oracles to all men, and have learned things of good omen, and have engraven the names of my friends on the sanctuaries for perpetual remembrance" (p. 69). These are but two examples from a rich feast.

CHAMBER OF HISTORY

By Roscoe R. Hill

The place of historical writing as a factor in the development of nationalism is now well recognized. One of the best examples of this fact is found in the development of the German Empire. Antoine Guilland, Professor of History at L'Ecole Polytechnique Suisse, in his "Modern Germany and Her Historians" (New York, McBride, Nast, 1915; 360 pp.) gives an interesting account of the character and work of the leading political historians of Germany during the nineteenth century, and portrays their influence upon the achievement and progress of German unity which has been worked out under the influence of the Prussian national aspirations.

The introduction discusses the work of Stein in fostering reform and in paving the way for more extensive historical study by the founding of the Historical Association in 1819. The author also points out here that the two cardinal political notions of the Prussian historical writers were exclusive nationalism and hostility toward the French Revolution. Chapters are then devoted to Niebuhr and Ranke, who set the method and prepared the way; to Momsen and Sybel, the "two great Liberal historians of the generation of 1848"; and to Treitschke, "the corypheus of Imperialism."

Each chapter gives some account of the life and work of these men and makes an analysis of their writings and political thought. Niebuhr is the founder of historical criticism. Ranke, whose work appears on the face as lacking in nationalism, is one of the greatest contributors toward it. Mommsen is a democrat, who in his Roman History contributed more than any other to the spread of the notion of Caesarism. Sybel is the best representative of the tendencies and spirit of the national Liberals. Treitschke is the preacher of the excellence of Hohenzollern institutions. He is an inimitable chronicler, describing everybody and everything. His "History of Germany in the Nineteenth Century," which is characterized as excessively partisan, is a "national history written in a popular and living style." Treitschke stands as a brilliant and powerful factor in German unity. In conclusion the author holds, that the work of these political historians has been the spread of the cult of Bismark, "a crude justification of the policy of force."

CHAMBER OF PASTORAL DUTIES

By John Ray Ewers

It is every pastor's duty to enrich his soul. Says a Chinese proverb, "Had I but two loaves of bread, I would sell one of them and buy a white hyacinth to feed my soul." We cannot live by bread alone. No one can be a prophet who is continuously driven along the dusty highways. The minister, of all men, must see widely and feel deeply.

What are we doing to feed our souls? Already we have spoken of the effects of private prayer and the experiences of pastoral calls. Today let us consider our duty of putting ourselves under the gracious influences of music, art and literature.

A minister leaving our ranks and going to another town, mentioned, as among his good works, the constant attendance on concerts. He spoke of the effects of orchestras upon his whole life. He spoke harshly to his fellow ministers who neglected these means of grace.

Last week I heard Melba, tonight I am going to the Boston Symphony, next week a dinner and an evening with literary men. For three years I have had the privilege of associating with twenty men of literary taste who dine together every two weeks. It is invaluable.

It is a duty to study art. Every great city has a collection or two which one ought to take advantage of as frequently as possible. How your congregation loves illustrations drawn from your own experience in studying pictures. Did you see that wonderful painting at San Francisco of the bereaved father with face in dust, in his sorrow refusing or neglecting to look up, to where his little boy, alive and well, sat playing, with a custer of grapes, in the lap of the Mother of Consolation? It is superior to a similar painting in the Luxemburg, Paris. For there the child lies stark dead, while the mother weeps. Here the child lives, if we only look up!

It is a limitless field, but if we will be true to our own intuitions and refuse to be spoiled by conventionalities; if we will let music and art speak into our own souls, we shall extend our sympathies and deepen our emotions.

CHAMBER OF LITERATURE

By Lee E. Cannon

Vachel Lindsay's "The Art of the Moving Picture" (Macm. 1915, $1.25) is an interesting attempt to "classify and judge the current films." The book is a mixture of sound commonsense and a rather eccentric and highly imaginative idealism. Mr. Lindsay divides photo-plays into three classes; pictures of Action of Intimacy, and of Splendor, which are, by his theory, sculpture in motion, painting in motion, and architecture in motion. One chapter is devoted to a summary of some of the main differences between the photo-play and the legitimate drama. In another chapter there is a rather strained effort to trace a parallelism between Egyptian hieroglyphics and the "movies." The second part of the book is concerned with speculations as to the value of the moving-picture to the moral crusader, as an eliminator of the slum saloon, as a cultural leverage, etc. Mr. Lindsay has a fanciful, entertaining style, and something of the vision of a seer, but one is inclined to ask with Virgil, "Quid struis? aut spe gelidis in nubibus haeres?"

Amy Lowell's "Six French Poets" (Macm. 1915, $2.50) is a collection of essays, biographical and appreciative, of Verhaeren, Samain, Femy de Goumont, de Regnier, James, and Paul Fort. Miss Lowell belongs to our "New School" and her sympathy with her contemporaries seems to befog, somewhat, her judgment. However, the articles discuss poets comparatively unknown here, and are illustrated with numerous quotations which are excellently translated in the appendix. These men write mostly in "vers libre," and most of them belong to the school of "Art for Art's sake." The poems reproduce moods, rather than convey ideas. The language is musical and polished. There are still some of us, however, who prefer some meat along with the dressing. The book is valuable as an introduction to this period of French poetry.

The circumstances attending the untimely death of the young English poet, Rupert Brooke, give him a romantic halo which may at present somewhat dazzle us. Yet, the "Collected Poems" (John Lane, 1915, $1.25) testify that he was no common clay. Professor Woodberry, in an appreciative introduction, considers him especially successful in the dramatic

sonnet, the narrative idyl, and the "mélange." His are the poems of a young man who loved life, but, as his country's call, he went "down with unreluctant tread, rose-crowned into the darkness." Lovers of poetry will enjoy this volume.

CHAMBER OF OLD TESTAMENT

By Chas. E. Underwood

"The Social Institutions and Ideals of the Bible." Theodore Soares. The Abingdon Press. New York. $1.50. 385 pp.

Since the beginning of the Social Service movement, Bible teachers have longed for a text-book which would interpret the Bible in light of modern critical research, and of its Social Message. In the above work the author undertakes to meet this need.

The book is one of a series put out by the Abingdon Press under the title Bible Study Text book Series.

The author divides the volume into three parts. Part I. pp. 19-195, deals with Hebrew Social Institutions—Domestic, Economic, Political, and Religious. Part II, pp. 199-291 deals with the Social Teachings of the Prophets and of the Sages. Part III., pp. 295-380, deals with the Social Teachings of Jesus. The volume closes with a bibliography.

The bibliography indicates splendidly the scope both of the research and the published work. Here the author lists the best works of Biblical Introduction, criticism, History, Ethics, and Social Studies. The author has based his interpretations on a position, thoroughly scholarly and frankly modern. The work presupposes a fair knowledge of systematic Bible research. For that reason it should be used only in advanced classes and should have a prerequisite of fundamental courses in Biblcal History and Literature.

In the concluding chapter the author deals with the "Social Teachings of Jesus and the Prophets of the Modern World." This chapter applies the Social Message to present day conditions, under four sections—The Inadequacy of Literalism, The Abiding Significance of Justice and Love, Jesus as the Ideally Socialized Personality, The Social Task of Today.

The book is well written. It is a stimulating and informing book from the pen of an able scholar. It well repays careful reading and still more careful study.

CHAMBER OF RELIGIOUS EDUCATION

By H. C. Armstrong

"Training in Worship"

Perhaps the most important function of the Bible School is just one to which in the larger number of our schools about the least attention is given, namely, the training in worship and the culture of reverence. Most important because just as all genuine morality rests in the last analysis on respect, so all true religion and all right religious life are founded on worship and proceed from the spirit of reverence. Probably the man who just at present is doing most for the promotion of a better understanding and appreciation of the truth of worship as related to the Bible School is Dr. Hugh Hartshorne, Principal of the Union School of Religion, New York. His book, "Worship in the Sunday School," published by the Scribners, is now followed by another, the "Manual for Training in Worship," by the same publishers. This is a most important book, and it should be in the hand of every Bible School Superintendent in the land. It may seem a very simple thing to stand up and announce a few songs, read a few verses of Scripture, and call on some one to pray; but the truth is that these simple matters have to do with the deepest and most vital issues of life. The superintendent who knows and cares will be glad to have the help which these books offer.

Intelligent direction of this part of the School's program is just as essential as the intelligent direction of its teaching function. Three things, among others, should characterize the worship in the School. In the first place, worship must be provided for and conducted with intelligent care. The songs, Scripture readings, and prayers must be made really the means of growth and culture in the spirit of reverence. Therefore the songs must be spiritual, meaningful, and worthy. They must be varied, hymns of praise of thanksgiving, of consecration, of confession, of activity and service. They must be taught to the School intelligently so that they can be sung with understanding and appreciation of their meaning. There must be, moreover, order in the arrangement of the songs and readings and prayers, an "order of service," real "exercise" in worship. Our children learn arithmetic by means of "exer-

cises," so do they learn composition and grammar; so will they learn worship, if ever, by "exercises." There must be forms of worship. Secondly, worship in the School must be graded, just as the lessons are graded. This hardly needs saying in this enlightened Sunday School age. And, finally, worship in the Bible School must be preparatory. It must train and prepare our children to take part in and to enjoy the Church Worship. It is the office of the Bible School to train boys and girls for the Christian life, in the Church, as well as in the world. The School that neglects worship neglects one of the chief functions of its calling.

CHAMBER OF MISSIONS

By Fred E. Lumley

A recent popular writer speaks of Mohammedanism as "one of the seven perils of humanity." And this probably expresses the opinion of the average Christian. But those who really understand the Moslems and their faith, after years of close study, are not so pessimistic. For evidence examine a book entitled, "The Vital Forces of Christianity and Islam," comprising a series of articles by notable scholars and missonaries. The writers were asked to state (1) what they had found in the Moslem faith of genuine religious value, (2) whether they had found any dissatisfaction, on the part of Moslems, with their faith on specific points, (3) what elements in Christianity make the strongest appeal, (4) what elements awaken the most opposition, (5) what elements in Islam present points of contact with Christianity and may be used by the teacher as a foundation on which to build, (6) what effect contact with Moslems has had upon the missionaries' understanding of the New Testament and what is most vital and essential to Christian faith. The answers to these questions are most illuminating and comforting. I cannot resist giving one quotation (concerning question 4) from the paper of Professor Stewart Crawford who has spent all his life in Syria and is now a teacher in the Syrian Protestant College.

Speaking of certain political adjustments which have indicated cynical indifference on the part of European governments to the Moslem point of view and sense of justice he concludes "It needs to be made clear that the missionary

program includes the conservation of every Islamic right, and the utmost consideration for every conscientious attempt to promote the interests of Islam as a system. The evangelical missionary would replace that system as rapidly as possible by a great awakening of moral and spiritual forces within the Islamic world, an awakening that will gradually lift all its peoples into fulness of life made known by Jesus Christ. This is not the destruction of Islam, it is rather a transformation of its forces and its career by conferring on its followers the liberty of the sons of God. The evangelization of Islam will not be chiefly or essentially a process of humiliation for its peoples but will assuredly confer on them new corporate powers and opportunities. No more urgent duty devolves upon the present-day missionary to Islam than to interpret his aim so that it will be seen to be not a hostile propaganda, but rather the enthusiasm of humanity that finds its source in the living Christ.

These papers reveal as no other book that I know, the modern missionary point of view and purpose. They emphasize the delicacy of the missionary task and silently plead for missionaries not only with a broad sympathy and a great enthusiasm but also with very great skill in methods of approach, such as a quick analysis of the native's point of view, his mental processes, the weight of his customs and prejudices. And of course there is emphatic denial of the usefulness of religious bigots who have only one idea to take with them and that in the form of repulsive dogma. This is an exceedingly interesting series of studies. Careful examination of it would help some of our men at home in their approach to other men.

The Anniversary Meeting

The twentieth anniversary meeting of the Campbell Institute will be held in Chicago at the Hyde Park Church of the Disciples, July 26 to 28, 1916. Every member has received a call to be present and bring a paper. Up to the date of this writing, January 26, cards have been coming in for two days. Twenty-three are at hand, out of whom sixteen promise to be present, four fully expect to be but cannot promise at

this time and only three are numbered among those who positively cannot come. These three live in Georgia, Colorado and Tennessee, so have some basis of excuse, though we still hope that the flood of promises will yet persuade them to change front. Nine papers are promised upon these cards. The members who promise to be on hand are Frank Waller Allen, Harry F. Burns, Olynthus B. Clark, Dr. Clifford U. Collins, H. W. Cordell, John Ray Ewers, Cloyd Goodnight, Lewis R. Hotaling, Austin Hunter, W. D. MacClintock, H. T. Morrison, Robert E. Park, C. H. Winders. The other three pledges are from Ames, Sharpe and Flickinger, whose names have already been given. Faris, Plum, Nichols, Willett, Gates, Jordan, Henry and Ritchey make up the total of twenty-four who are promised to make all plans to be here with the hundred, and four others who hope to be able to make the trip but do not feel able to promise just now.

The Executive Committee will probably meet during February and prepare a preliminary outline of the program which can be published in the March Bulletin. If you have not yet mailed your card, do so at once.

NEWS NOTES

By Edward A. Henry

A. W. Taylor was a visitor to Des Moines early in December, upon which occasion he served as "Senior Cap and Gown Speaker." O. B. Clark, the "class father," entertained him and gave a lunch in his honor which was attended by Pres. Bell, and Messrs. Medbury, Idleman, Faris, Norton, Martin and Rev. J. E. Kirby, a Congregational pastor. In the afternoon Bro: Taylor addressed the Bible College students upon, "The Problem of the Rural Church" and captivated his audience. In the evening from six to nine, a Campbell Institute dinner was held at the Chamberlain Hotel in honor of Bro. Taylor. Those present were Messrs. Taylor, Clark, Deming, Earley, Kirk, Morehouse, Nichols, Faris, Norton, Martin and Veatch. In addition the following guests were present, Messrs. T. F. Faris, F. B. VanMeter, R. E. Conklin and Hugh Whelpton. Mr. Clark was toastmaster. All pronounced it a great fellowship occasion.

Owing to an epidemic of scarlet fever in Eureka the dedication of the new gymnasium has been postponed until early in February. President Pritchard is rejoicing in the fact that the University of Illinois has now granted Eureka full recognition as a standard school and the University of Chicago has agreed to accept their A. B. degree as a basis for entrance into the graduate schools.

J. L. Garvin conducted evangelistic meetings in Waukegan, Ill., from January 17 to 29. He made a special effort to secure in the community a more cordial interest in this church, and it seems, with a considerable degree of success. He expects to go to Ohio for another meeting soon.

Finis Idleman was installed in his new work at Central Church, New York City on January 7th. F. W. Burnham and Peter Ainslie assisted J. M. Philputt in the service. We have not yet received Mr. Idleman's street address in New York nor any word as to Mr. Philputt's plans for the future. We hope to hear from both soon.

Chicago enjoyed a visit from Burris Jenkins January 23rd and 24th. Sunday morning he was the University preacher at Mandel Hall. At 3 P. M. he addressed the Quarterly rally of Disciples at the First Methodist Church and in the evening he preached for Dr. Willett at Memorial Church. Monday morning he addressed the Disciples Ministerial meeting. It is needless to say that all who heard him were enthused and hope for another visit from him soon.

Charles Clayton Morrison got out of Chicago for Panama just before the Institute circular letter reached him. He journeys first to the Panama Congress then to the capital cities of South America as the special writer to interpret the Congress and its follow-up meetings to the American press, both secular and religious. While we were too late to get a promise from him before his departure we confidently hope to have an address from him upon our program next summer. Mrs. Morrison returned his postal card signed with a "D. V." attached.

Christian University, Canton, Mo., under the leadership of President Todd is another school that has succeeded in fully standardizing its courses. Mr. Todd is to be congratulated upon his success in so short a time.

Since we wrote the note regarding the next meeting many other cards have come in but we must hold them for notice next month. These news notes are written after most of the Bulletin is in type.

A letter from Bro. Wallace Payne reported a cold and fruitless hunt in St. Paul for Bro. McKee recently. By a peculiar coincidence, the same mail brought Bro. McKee's postal card with word that he is now located at Madelia, Minn. The card contained no other news, except that he cannot come to the July meeting.

Other address changes revealed by the returning postal cards are as follows. C. B. Coleman from 56 Irvington Ave. to 33 Downey Ave., Indianapolis; John R. Ewers from 6002 Alder St., to 1301 Denniston Ave., Pittsburgh, Pa.

B. F. Dailey has moved to 107 S. Ritter Ave., Indianapolis, Ind., and is conducting an evangelistic meeting for Bro. Winders which is progressing nicely. He has two daughters in Butler College. He preaches at Mooresville, nearby. He reports that Winders ministers weekly to quite a group of C. I. men, including himself, Howe, Coleman, Underwood, Lumley, Payne and Hoover. If any of those men ever falls under suspicion we will know who are to hold responsible.

C. R. Wakeley, formerly of Chicago, has settled in Umatila, Lake Co., Florida. He has fallen under the spell of "You-may-till-a" bit of land for yourself, for he is going to raise Natal Grass for market. For many years the state of Florida has imported over ten millions of dollars' worth of hay annually since none of the familiar hays would grow there. This new African hay prospers in Florida and the Wakeleys hope to gain a share of the money spent for hay.

C. G. Baker began a revval in his own church at West Park, Indianapolis on January 16th. The community paper edited by him continues to give a square deal to the other churches of the neighborhood. We note that the Quakers and even a "Holiness" church receive advertising in its pages along with Methodist, Presbyterian and other denominational churches.

Beginning February 13th, I. J. Spencer of Lexington, Ky., will conduct meetings for Verle Blair in the Eureka College Church.

W. F. Rothenberger of Cleveland, Ohio, addressed a men's meeting at Newcastle, Pa., on December 2.

Joseph L. Garvin spent part of November conducting a meeting at Kimball, Minn. The Christian Church was a small and almost insignificant body against which there was much prejudice in the town. As a result of the meeting most of this prejudice was removed and the church prepared to take its part in co-operative work. Some 25 new members were added to the church and a campaign was started which is expected to abolish the two saloons in the city.

Frank Waller Allen is preaching to large audiences in Springfield, Ill., and has practically completed the task of raising a $20,000 debt upon his church. He is preaching upon, "The Religion of a Modern Man."

C. C. Buckner recently led the Connellsville, Pa., church in the celebration of its 83rd anniversary. Cloyd Goodnight was among the speakers.

Roscoe R. Hill has just completed his article on Latin America for the American Year-Book, published by Appleton's. This is the second time Mr. Hill has performed this service. He is writing for the leading papers in New Mexico, insisting upon a better understanding of Latin American countries.

East End church of Pittsburgh, of which John Ray Ewers is pastor, had a giving Christmas and sent 50 baskets to the poor. Special services have been held recently for the Odd Fellows and the Knights of Malta. A series of Sunday evening sermons described in the advertising as "sensational" have brought some big human themes effectively to the attention of the people.

The Evanston church, O. F. Jordan, pastor, closed the year with their budget clear, and with a substantial reduction of the mortgage. The Every-Member canvass will double missionary giving in this church, the number of pledges to the budget have been increased thirty per cent and substantial increase was made in the building fund pledges. The morning church attendance was the largest during 1915 of any year of the church's history.

J. P. Givens has begun his work at Hoopeston, Ill., which brings him also nearer Chicago.

Campbell Institute Bulletin

VOLUME 12 MARCH, 1916 NUMBER 6

EDITORIAL NOTES

The Religious Pacifist

Our country is at the present time hearing the controversy between the pacifist and the "preparedness" advocate. The discussion is one that relates to values. Is peace a goal for which we would pay any price? If not, what should we be willing to pay for it, and what should we refuse to pay?

In a measure, this fundamental problem confronts the religious world, as in reference to the discussion of religious questions. Among the Disciples of Christ, and in the Campbell Institute, there have been the thorough-going pacifists. These have believed that nothing is more evil than heated discussion, and nothing more to be desired than courtesy and an avoidance of distressing problems. As against these, there is the type of mind which either in the name of conservatism, or of progress, has insisted upon clarifying our basic conceptions. Is peace bought at the price of the faith once delivered to the saints, a peace worth having? Is a peace which goes into the cave rather than face the dawn of a new day, a good peace?

Among the denominations, too, our pacifist has delivered himself with reference to Christian Union. He has been answered by a "preparedness" attitutde. Are we to hope for Christian Union at any price, or are there some things too valuable to pay for even this precious thing that was the object of our Lord's exhortations and prayers?

It is evident that we are rapidly approaching the day when we must form a new assessment of life values. The superficial thinking of a mammonistic age, must give way to some new adventures in the spiritual realm. Never was there greater need for the trained minds of the church to give themselves to the problems of religion than now. The Campbell Institute fellowship faces today the greatest opportunity of its existence, in doing its bit to bring to the world more satisfying conceptions of life and God.

Every one of the great professions has tended to standardize its professional ethics except the ministry. An editor of a daily paper in Chicago recently challenged the ministers that he would repent of his sins when they repented of theirs! It is necessary for every sinner to be made to see the guilt of his own wrong-doing, and also difficult.

There is the temptation of graft in connection with the ministry. A book is commended, to secure a lower price. The discount, now happily disappearing, belonged to this class. Commercial firms are offering bonuses for finding customers. These are forms of commercial temptation.

The assumption of omniscience by the preacher who thunders against authorities on matters concerning which he has only newspaper information, or hearsay evidence, is a form of usurpation. The person attacked is without redress except in the courts, and he does not always choose to go there.

The treatment of his fellow-ministers, often betrays the caliber of a man. It is a broad-minded preacher who uniformly speaks well of his predecessor, without qualifications. Dr. Reisner says Methodist ministers have a way of gossiping and tearing ministerial reputations to tatters. The Methodist denomination has no monopoly on that kind of thing.

The minister has no time-clock to punch and no boss. He can loaf with no one to reprove. He may take in an undue amount of outside work, without an understanding with his church. It is true that time reveals his failure to give a quid pro quo. But does not a church often pay for more than it gets?

The doctors know what they mean by a quack; the lawyers have clearly defined a shyster. It is not the heretic that the church must fear most, but a kind of sinner for whom there is now no name.

H. J. Loken has been preaching a series of Sunday evening sermons following the general line of Bade's "The Old Testament in the Light of Today." The discussions have been followed by an open forum.

J. L. Deming reports that he hopes to be at the annual meeting next summer. He has been quite sick with the grip but is better now.

CHAMBER OF MISSIONS

By Fred E. Lumley

If anyone is looking for a concise, consistent and well-written account of "missionary expansion" from the first century to the present, I would like to suggest Edwin N. Bliss' little book, "The Missionary Enterprise." Mr. Bliss was the editor of the Encyclopedia of Missions and when reading the book referred to, one has the impression that there are vast resources behind. And I confess that I greatly admire authors who can leave that impression in their books. It is always a source of disappointment to have the feeling that the plough is liable to leave the ground at any minute. This book is a new edition of the author's "Concise History of Missions," written about fifteen years ago for the purpose of giving a general survey of the progress of foreign missions, but it is not merely a revision; much of the book is wholly new. It touches up with rare delicacy and perfect balance the outlines of the missionary movement, following the trunk of the tree up through the centuries and then going out on all the limbs as they reach to the "uttermost parts of the earth." The great missionaries are made to stand out in all their strength and effectiveness; the various aspects of missions, organization, evangelism, education and the native church, are given due and proportionate consideration; the various fields, into which this movement has penetrated and the present needs, are noted. And thus, in a few hours of consecutive reading, we may gain, as from some high point of observation, a view of this vast enterprise from its simple beginnings to its highly complex and splendid present attainments. I may be permitted to express my own convictions after this survey. It was a pleasure to turn from other lines of thought and interest to renew acquaintance with these heroes of the faith. They stimulate me to greater loyalty. And the review of their experiences raises the question: "If they without us cannot be made perfect, what are we doing to enable them to realize perfection?" Our loyalty is double; to Christ whose followers we are and to these forerunners of our glorious days and contributors to our excellent missionary conception and the present achievements. It has never been easy to persuade men to Christianity and to carry on reforms. But these leaders succeeded. Why and how did they succeed? To review their lives is to be flooded with suggestions and hints which we can use in our work. The effect of the reading is altogether helpful.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

The Navy and Sea Power. By David Hannay. New York: Henry Holt & Co. pp. 256. $0.50.

This is the latest addition to the Home University Library, the merits of which I discussed in the Bulletin last May, p. 12. My excuse for bringing this volume within the purview of this Chamber is the fact that a long chapter is devoted to the Ancient World.

The Phoenician cities lay at the end of the Asiatic caravan routes, thus illustrating the truth that neither harbors nor coast line but markets and capital determine the course of a sea-borne commerce. The reign of the galley did not come to an end until the 16th century. Consequently, we have to do with vessels which were easily driven ashore, which had to carry so many rowers that they could be provisioned for only a few days at a time and therefore could not maintain an effective blockade, which could not continue long at high speed, which could fight only by ramming or boarding, whose crews could quickly be trained to rival the best, etc. These handicaps help to explain why the author denies that "the trident of Neptune is the sceptre of the world." He makes the same denial also for later times, however. Other lessons are that continuous sea power requires large revenues and must be intrenched in an insular position secure from land attack. Its weakness is that its possessions over seas will drain its strength by necessitating fighting on land.

The deductions drawn from modern times are similar but must not be spoiled for the reader by being catalogued here. Some of them bear a striking relationship to present world events. Opponents of Mr. Roosevelt will appreciate the following quotation: "The sea power which was making the canal (sc. at Panama) did what its interests called upon it to do, firmly and dexterously, by methods of which Machiavelli would have approved and which Philip II would have put into practice" (p. 241).

Mr. Hannay's style is not free from criticism, but his facts and conclusions make ample reparation.

REMEMBER JULY 26-28!

CHAMBER OF OLD TESTAMENT

By Chas. E. Underwood

Yale Divinity School students of the year 1908-1909 will not soon forget the impression of a pleasing personality and ripe scholarship made by Ismar J. Peritz on the occasion of a single lecture delivered in that year before them. This man, Professor of Biblical Languages and Literature at Syracuse University, was selected by the publishers of the Bible Study Text Book Series, to write the volume on Old Testament History.*

The history begins with a brief study of the sources, brief to the point of seeming dogmatism, but embodying the results of his carefully trained scholarship. The book covers the history of the Hebrew people carefully to the Roman period, and traces the currents of the later history to the destruction of Jerusalem in 70 A. D. Supplementary to this later history, the author presents a discussion of the institutions of later times, the rise of religious sects, etc. This distinctive feature of the book gives opportunity for a unified study, in a single course, of the entire history of the Hebrews during the periods of their national existence.

The book is well written and scholarly, with a good bibliography, and many valuable helps to careful study. It is designed for undergraduate students in college. It fits well the years for which it is intended, and is destined to find its way into many institutions of learning.

If any adverse criticism may be made upon the book, it is that it assumes a knowledge of the Bible more comprehensive than possessed by the average student who will enter the course. This assumption is not, however, an unmixed evil. It stimulates the student, and leaves the teacher opportunity for plans in careful shaping of the course.

When one considers the fact that the work is clearly and definitely constructive, handling the field with that true reverence that is essential to true scholarship, and with that independence that is equally essential, combined with many excellencies which cannot be noted in this brief review, one comes readily to the conclusion that the work is a definite and valuable contribution to the rapidly increasing literature in this field.

*"Old Testament History." The Abingdon Press. New York. Ismar J. Peritz. pp. 336, price, $1.50, 1915.

CHAMBER OF LITERATURE

By Lee E. Cannon

A delightfully readable book, "popular" but scholarly, is Bliss Perry's "Carlyle; How to Know Him" (Bobbs Merrill, 1915, $1.25). The aim is to "exhibit as far as possible in Carlyle's own words, the working of his mind", to search ont his leading ideas, to consider the ethical validity of his gospels of "work", "sincerety", the "hero", etc.

A companion volume is Professor Phelps' "Browning" (same as above). Browning's ideas, optimism, fondness for paradox are discussed in all appreciative and thoughtful manner.

Both of these books were written by great teachers. The volumes themselves are abundantly illustrated with quotations, —in the latter are included some fifty of the shorter poems,— and are valuable either as reviews of, or introductions to the authors treated.

W. S. Braithwaite's "Anthology of Magazine Verses" 1915, (Gomme & Marshall, 1915, $1.50) is a much larger volume than its predecessors. A careful perusal of it is a pleasant and helpful task, and affords an opportunity of estimating the range and value of contemporary verse. Here one finds the hard, clear, idealess gems of the "Imagists", the simple directness of Frost, the singing lyrics of Sara Teasdale the "epitaphs" of Masters, and many others. The book is attractively gotten up, with an introductory essay and an interesting appendix.

Readers of the "Nation" will enjoy Pollack's "Fifty Years of American Idealism" (Houghton Mifflin, 1915, $2.50). It contains an article on "The "Nation" and its contributors", a series of editorial extracts on problems of the times, and a collection of twenty-five representative essays. Its high quality of expression and its judicial attitude have made the "Nation's" career enviable. Whoever reads this book will better appreciate the "Nation's" firm stand for right living and clear thinking.

CHAMBER OF PASTORAL DUTIES

By John Ray Ewers

"The Duty of Staying Young"

"Grow old along with me," is very nice poetry. But I prefer to sing, "Stay young along with me, the best is now." One ought to have a deadly fear of the hardened artery, the infirm step and the rigid dogmatism of old age. It is frightful to grow old. I confess that all this talk about firesides, golden ripeness and purple mists does not appeal to me; I want to stay young, to be full of the rich joy of living.

Premature oldness is the curse of our day. Men drop dead at sixty. The rapidity of aging is weird. One day we are blooming babies and the next we are wrinkled and bald-headed old men, tottering on the edge of the grave. If there are any fountains of perpetual youth, let us know.

I must confess myself somewhat amused at the seriousness with which some of our members take themselves—the weight of wisdom—the fatherly advise—the dull interest in ponderous and useful scholarship! Come, be human. Stay young. Play a game.

Here is another amusing thing, "Our busy days." We may thing new and the loss of desire to play games. I may not be able to learn much but, believe me, I have become a fiend at golf and a passionate lover of volley ball. Three evenings in my "busy" week I play the latter. If I were a rich man I would have a private gymnasium and invite my decrepit friends in to loosen up their joints.

Here is another amusing thing, "Our busy days." We may be fussy but not many of us are busy. There must be a lot of useless effort—what have we to show for it all? If you are too busy to be healthy—well, read Arnold Bennett's "Living on Twenty-four Hours a Day."

"I like that preacher; he is human," said a man. Most preachers are deadly dull. They lack vivacity. They have no sense of humor, no sympathy for sinners, no relation to reality. Young men avoid them as you would a morgue! From professionalism, Good Lord, deliver us. The anemic, buttoned-up sky-pilot with his mutton-chop whiskers and white cravat and his interests in the next world—doctrine, death and dust!!

If you feel like Atlas, come out of it. We don't take you so seriously. The C. I. is a young men's association; we always have been and always will be boys. It is a great thing to be alive this morning.

CHAMBER OF HISTORY

By Roscoe R. Hill

The present world conflict serves to emphasize the need of a universal and enduring peace. Men are striving for the solution of this world problem. The reading of a pamphlet and a book has suggested Nationalism and Internationalism as the true solution. The Nationalism must be of a better type than anything heretofore known and must have in it nothing of egoism. Through it each nation must offer something of value to the world. Professor Albert Leon Guérard, in his pamphlet, "The Land Where Hatred Expires." (New York, American Association for International Conciliation, 1916), has pointed out that the nationalistic contributions of America are her spirit of justice and the success in the fusion of races.

But nations are interdependent. The period of American isolation is ended. Commerce, travel, intellectual development and religion pay little attention to national boundaries. Through these the new internationalism must be developed. Normal Angell, in "America and the New World State" (New York, Putnam's, 1915; x, 305 pp.) discusses this new internationalism and the relation of America to it. For America he sees a great opportunity of leadership as an "initiator and organizer of the new sanctions of international life."

The obstacle to the new development is war. The cause of war, the menace of the world's peace, is found in the prevalence of the idea of the use of force—Prussianism. This doctrine is not only the ideal of Germany, according to the author, but is found to permeate the thinking and ideals of the English and the Americans as well. Further it is shown that war is essentially for the victory and not to make the world better. The author holds that this false doctrine of Prussianism can not be destroyed by the use of military force, because modern people are indestructible. War can be terminated only by the improvement of the ideals of the nations, a better nation-

ism, and the establishment of a real council of nations, a new internationalism. This "society of nations must be based, as all other civilized societies are based, upon the agreement of partners coöperating to a common end."

CHAMBER OF RELIGIOUS EDUCATION

By H. C. Armstrong

Missionary Education

Do not slight the March Offering. It has "gold in its mouth." Every special offering of the missionary year is a religious education which can be made a season of sincere and earnest expression of interest in mankind and of love and devotion to Christ. Of course there cannot be expression unless there has first been impression. Truth is there must be much impression before there can be even a little expression. There is great need therefore of an all-the-year program of constructive missionary education leading up to the offerings. Let me propose a few practical measures which will help in this connection.

First, an every-month missionary hymn in the School can be made a happy and effective means of cultivating missionary interest. Select a worthy missionary hymn and have the School make it a memory hymn. Let the superintendent find all the interesting missionary facts about the hymn and its author and tell the story to the School. Make it a continued story running through the month. Thus while the School is learning and singing the hymn directly its members will be getting some good missionary information indirectly and will be growing in missionary interest almost unawares.

Second, establish and keep the missionary year. I mean like certain churches keep the Christian Year. Certain churches mark the year by the color of the draperies of the pulpit and chancel, and by other special appointments and observances. So let us do with the missionary year. During January let us put up before the School in some appropriate place some pictures and banners of our colleges. From Sunday to Sunday tell the School about our educational institutions. February and March, hang a large map of the world before the School and have each Sunday a short talk about

some country in which we have missions or about some of our stations. April and May, have the map of the United States up and some good Home missionary talks. So through the year. The results will be astonishing.

Third, on the first Sunday of each month have all the children come in and take the front seats of the Church, and give them a five minute missionary story-sermon before the regular sermon. I have been doing this for four years. It has proved a great blessing in many ways. It helps the children. It reaches the whole Church, often more effectually than the regular sermon. It helps the preacher—makes his preaching simpler and more missionary. Try it for a year.

Mere suggestions these, but they are pillars of a very effective program if worked out and put into practice.

CHAMBER OF SOCIOLOGY

By J. L. Deming

A book of unusual sociological interest, not because of any new ideas of social theories but because of the unusual grouping of facts gleaned from careful research, is that recently written by George Henry Payne and published by Putnam's Sons, New York. The author presents very interestingly the story of how the child has stood in each of the barbarisms and civilizations of which we have knowledge; hence its title, "The Child in Human Progress". He successfully depicts the child's relation to the adult individual, to the tribe, to the state and by what slow development has been worked out its present status in what is called "the century of the child". Of all the books written on the child this is most instructive. The work is unique in that it gives us the position of the child in his social, political and humanitarian existence in all nations and in all eras.

As a story it is far from pleasing. It is rather the opposite, being full of the inhumanities practiced by man century after century. It makes you feel little. Instructive as the work is, it lacks perfection in that the author fails to bring vividly before the reader the fact that there is another side to the story. He fails to show that while these tribes, nations and races were abusing and crushing some of their children,

they were cherishing others with all their possible knowledge, care and love. The early chapters unfold page by page the development of that parental love until it evolves a perfect desire to mitigate the horros of the past. He shows how from the extensive practice of infanticide to the now wide movement of prevention the human race has developed. The work is timely and well worth the reading.

Particularly interesting to me were the chapters devoted to the status of children among the Roman people with whom, according to the author, originated the first glimmerings of the idea of cherishing child life, "because the State would have need of their services." The growth of this movement through the dark ages on up to the present time is well told. England comes in for rebuke because of her most inhuman treatment and even murder of children of both sexes in the first half of the eighteenth century. "In 1874, in the United States," says the author, "the principle of legal protection for children slowly evolved out of the neglect and cruelty of the older centuries." The story of the founding of the Society for the Prevention of Cruelty to Children with that of the little waif, Mary Ellen, through whose misfortune their needs became evident, makes one wonder why centuries had to pass before such need was felt. Its 400 pages are well worth the reading even though we glean naught but horror at its hidden meaning. Are we going backward or forward in the present day? Has not the greed of wealth sold our children into a greater slavery?

The Anniversary Meeting.

By E. A. Henry.

Pledges of attendance and papers for the meeting July 26 to 28 next continue to come in. Up to date just 89 have been heard from. Some write that they are planning to be here but do not want to pledge themselves as some unforeseen event might force them to remain away. We are counting all such as promises to attend, for all are understood to be so conditioned. The complete list to date of those who are planning to be present is as follows: Allen, Ames, Arnot (J. K.), Blair, Brelos, Burgess, Burns, Cannon, Clark, Collins, Cor-

dell, Crowley, Edwards, Ewers, Faris, Flickinger, Frank, Gates, Givins, Goodnight, Grim, Henry (E. A.), Hotaling, Hunter, Jenkins, Jordan, MacClintock, McDaniel, MacDougall, McQueen, Moorman, Morrison (C. C.), Morrison (H. T.), Nichols, Norton, Park, Parker, Payne, Pearce, Peckham, Plum, Rice, Ritchey, Rounds, Serena, Sharpe, Shields, Smith (E. E.), Taylor, Willett, Winders, Winn.

In addition there are nineteen who have written that they are unable to make plans so far ahead so will let me hear from them later on. Only 18 have definitely stated that they would not be here, and we are hoping that some of these may yet change their minds and come. One man says that "providence" rules otherwise. If he had used a capital "P" we would not have urged him so strongly, but the lower case initial leads us to think that he may yet decide that a trip to visit all these good breathren would not be improvident. Can we not hear from the other hundred of our members at once? Hunt up that postal card, brother, if you have not mailed it, and send it in at once.

The following papers have been offered and accepted for the July program. In several cases the writer offered several titles from which the Program Committee has selected the one here announced:—

Ames, The Function of Thought in Religion.
Parker, Philosophy as an Element in Ministerial Education.
Arnot, The Rural Sunday School.
Burgess, Adaptation of the Church School Year to the Public School Calendar.
McDaniel, Coöperation between the Church and Public Schools.
Brelos, The New Preparedness.
Clark, A Citizen Soldiery.
Rice, The Mexican Revolution from the Border.
Sharpe, The Disciples and Democracy.
Taylor, The Educational Status of our Ministry.
Parke, The Church in an Age of Enlightenment.
Edwards, Through Anti-ism to a New Day.
Collins, A Plea for Closer Relationship of the Physician and the Minister.
Burns, The Social Message of the Modern Drama.
Frank, The General Convention.

Goodnight, Some Features of County Co-operation.
Norton, Our Educational Conscience.
Rounds, The Greek Sacramentarian View of Salvation.
Serena, The Trials of a College President.
Payne, Essentials.
Givens, Jesus Teaching Concerning Wealth.

NEWS NOTES

By Edward A. Henry

R. W. Gentry sent us a long letter recently, the first in some time, in which he tells of the trials and joys of the preacher's life in Kansas. Last Christmas his family was at Mrs. Gentry's home in Missouri. Mr. Gentry asked an elder if he could have a little time off, and got the reply, "Merry Christmas! Catch your train quick," and the good man helped him get away. Mr. Gentry found the church under a $10,000 debt. By hard work this has been reduced to $4,365, which has not yet been covered with pledges.

A. L. Cole writes that as some members of his family are planning to visit Toronto about the time of our annual meeting, he cannot be in Chicago, but offers us a genuine Missouri reception in Toronto if we can visit there any time.

Henry Pearce Atkins has been conducting a campaign to reduce his church roll by persuading members who have removed to other localities to take their letters and deposit them where they are now located. Fifty-five people have been located as active workers in other churches as a result. It strikes us that this is a commendable sort of church work which might be practiced by others. During his pastorate in Birmingham the roll of active resident members has been increased from 325 to 469.

Burris Jenkins has been mentioned as a reform candidate for Mayor of Kansas City. We hope he lands the place. He would make some grafters seek more congenial climes if he were elected.

February 24, was the date of the installation of President Joseph A. Serena as President of Williams Woods College. A goodly company were present and all join in wishing for the institution a bright and over increasingly happy future.

The latter part of December F. F. Grimm closed a short meeting at Lawrenceburg, Ky., during which forty-eight were added to the church. Of this number 33 were recruits from the Bible School.

Pastor Goodnight of Uniontown, Pa., reports 81 additions to the church during 1915 with $2,284.35 raised for missions and $5,311.66 for current expenses. He made 804 calls and 142 sermons and addresses were delivered.

Prof. J. C. Archer recently conducted a service at Yale by which four young men were ordained to the Disciple ministry.

Frank Waller Allen and the Springfield, Ill., church held their annual meeting recently. During the past year some $22,000 was raised for the debt upon the building and some $12,000, for all other purposes. Some fifty persons have been added to the church membership.

Prof. Joseph E. Smith of Eureka College has accepted election to membership in the Campbell Institute. The election took place last summer, but local conditions made it unwise for him to accept until now. He is the Professor of History in the Eureka faculty.

Ira L. Parvin has led the church at Niagara Falls, N. Y., in the best year of its history. There were 100 accessories to the church; the offerings to missions gained $331.57 over the previous year. The church plans definite enlargement. A year-book has been issued containing the annual reports and showing the individual contributions to the budget and the missionary fund.

The Annual report at East End Church, Pittsburgh, John Ray Ewers, pastor, was a good one. Seventy-eight new members were received last year, 25 by baptism. A total of $14,860 has been raised and the new church building is the continual topic of discussion. The pastor's salary has been raised so he now drives his own car.

With his check for dues, John Ray Ewers enclosed a church calendar which shows his orthodoxy. On February 13th, his morning subject was "Confession," while the evening subject was, "Baptism."

Roscoe R. Hill has been out on a lecture tour of two weeks and no matter whether the people speak Spanish or English, they get a lecture. He has been the principal speaker at two teachers' county associations.

J. L. Garvin is in the midst of an "Efficiency and Evangelistic campaign" at Linden Heights, O. He reports that the church is suffering from growing pains and promises great things for the future.

Ira L. Parvin reports a very successful year at Niagara Falls, the best in the church's history. He is not yet sure of his summer plans but we hope to see him at the annual meeting.

F. F. Grim finds himself in the midst of some rather unusual local problems in the Lawrenceburg, Ky., church, but he is hopeful for a happy solution. In the four months of his pastorate he has held his own meetings and received fifty-five new members into the church.

E. E. Moorman took unto himself a wife in October last and has just reported that fact to the Institute. The Campbell Institute as a whole and as individuals extend to Mr. and Mrs. Moorman most hearty congratulations and best wishes for a long and happy married life. He is striving to make the Englewood (Indianapolis) church an "Every Member Church."

Leslie W. Morgan has taken out British citizenship papers. He writes, "If some one had told me two years ago that I would take this step in the midst of a great war, I would have denied it with energy. In fact, the fear of a great war which I could not support was largely responsible for my not applying for citizenship before. Now, however, I am so convinced that this war is not a war of Great Britain's making or choosing that I feel it to be both my duty and privilege to fully cast in my lot with the country of my adoption.

Walter Rounds writes, promising to be present at the meeting with a paper next July, and adds that his work in Taylorville, Ill., is going along nicely.

C. G. Brelos had a very successful concert in his church at West Pullman, Ill., early in February. The church is increasingly encouragingly.

A. L. Chapman, Bozeman, Mont., reports 49 additions during the past year, which gives him a net gain in membership of 25. His Bible School averaged 161 in attendance for the year and enrolls 40 on the Cradle Roll and 42 in the Home Department. The total income of the church from all sources was $4,509.03, of which some $602 went for missions.

We have before us the "Daily Progress" of January 6, the daily paper of Jacksonville, Texas. Page four is given over to a full-page advertisement of the Christian Church and its program for 1916. One peculiarity of this unusually well constructed advertisement is that the pastor's name is nowhere given, though we all know it is none other than Tom Dean. In the center of the page is a modest cut of the church almost covered in the vines and flowers grown by his boys and girls. Above and below runs the legend, "We would be as one who serves." The Sunday program includes a Victrola Concert and a story hour. Every third Sunday afternoon the pastor reviews a recent book. The first one used was President Wilson's "When a Man Comes to Himself." The church is never locked and a special invitation is extended to people waiting between trains to rest and read in the church.

W. H. Trainum writes that he is continuing happily in his work in the Normal School at Ada, O. He has a class in Old Testament with a membership of a little over thirty. It includes Jews, one Moslem, Catholics, Presbyterians, methodists, Baptists and Disciples. Professionally the class includes lawyers, teachers, preachers and doctors. The Old Testament is studied from psychological and sociological points of view. He says, "The Bible is a new book. It throbs with life."

H. J. Loken, in the interests of re-union in California, has discontinued "the Christian Union Advocate," the purpose and spirit of which have been much misrepresented by some.

Dr. Herbert Martin is supplying Central Church, Des Moines, until a successor is found for Finis Idleman.

C. S. Earley as president of the Iowa State Ministerial Association, is urging all ministers of the state to remember the Association meeting at Drake University, February 14-16.

In nine months of work at Fort Collins, Colo., Lin D. Cartwright has received ninety members into the church. His Sunday School has reached an attendance of 610.

Franklin Circle, Cleveland, W. F. Rothenburger, minister, dedicated a new Bible School and Community House on January 9th. This gives the church a splendidly equipped plant worth over $100,000. An exangelistic meeting with L. N. D. Wells as exangelist began January 16th.

Campbell Institute Bulletin

VOLUME 12 APRIL, 1916 NUMBER 7

EDITORIAL NOTES

John Masefield has been touring America and reading his verse. He speaks such an English brogue that he is difficult to listen to, but his life story has attracted great audiences to see and hear him.

A few years ago, he was cheap help in a saloon in New York. While in this city, he formed a connection with an obscure poet, and in a little while began to write verse on his own account. He is in the most advanced school of poets, being a realist and employing the vers libre. His appreciations of the sailor life are hardly to be excelled by any production of the poets of a maritime nation. His acquaintance with the lowly walks of life has helped him to interpret the big primitive emotions to be found in factory populations and in public houses. His names for things are not chosen for beauty but for force. The dainty reader is sure to throw down the poems with disgust.

"The Everlasting Mercy" tells the story of a rebel against authority whose heart is subdued at last and brought into obedience to the gospel. It would naturally be the story that ministers would turn to. It is in "The Widow of Bye Street," however, that we find the way things really work in the inferno of factory suburbs. Here the big human forces are described with fidelity and the tragedy is allowed to work itself out with no mitigation of any sort.

John Masefield is just one sign that our modern world is beginning to see things. What the sociologist and philosopher has told in homely prose or in erudite diction, the poet and novelist must reduce to story and verse, before the message shall become truly effective. This seems about to happen.

The program for the Disciples' Congress appears on another page. Our members owe a great debt of loyalty to the Congress and they should plan to attend in large numbers. Make reservations at the hotel in advance of your coming.

A STUDY OF IBSEN

By H. J. Loken

Few studies have yielded me more genuine pleasure and permanent profit during the last four years than an intimate and continuous study of Ibsen's drama. Some of this pleasure is due to the fact that I am conversant with the language in which he wrote and with the social and historical background that enter so largely into the atmosphere of his drama. And yet one of the very obvious characteristics of Ibsen is his universalism. He is no provincialist. The scenes of his prose tragedies could have been laid in New York or Paris or any other city of the great Western world without altering fundamentally the story. His characters are characters that are the products of the modern social order and the social problems with all the complexities of the modern life enter into the very warp and woof of the plays. They are in fact intimate studies in social and psychological problems that no preacher can afford to miss.

Ibsen's literary activity is divided into three very distinct periods. During the first period he dealt with the early legendary history of his country as disclosed in the Sagas and Eddas, the Viking period. These plays that culminated in the great historical drama, The Pretenders, were written in a style similar to the hero-ballad of the folk-songs of the early literary period of Norway. Some of his critics, like George Brandes, think Ibsen never again reached such heights of political creation as in the last named drama. They are the works of a towering imagination fired with a great purpose. Ibsen was convinced that the outstanding evils of the last century were evils that sprang from weakness and moral cowardice. There were no longer any great sinners for precisely the same reason that there were no great saints. Everything was mediocre and small, like the diminutive forests of Japan. There was not manhood enough left to produce a really great and picturesque criminal. Accordingly, he drew with a free hand some of the characters of the viking period, characters that were massive, great in their vices as well as in their virtues.

The second period in his literary activity is a period of transition when he began doubting the validity of the whole

romantic movement in literature and thought. The period is marked by a trilogy of Ibsen's greatest works: Love's Comedy, Brand, and Peer Gynt. In the original Norwegian, these are all pure poetical dramas, than which there is nothing in the whole literature of the country more excellent from the standpoint of literary expression. It is the high point of Norse literature, but to an American there is doubtless a great deal that is lost in the translation of these works. His purpose is still the same as that of the first period but his method has changed. It is in these poetical works that the satirist comes to the fore. It is doubtful if Ibsen has ever had his equal in the field of satire. Peer Gynt is a Falstaf, a Don Quixote and a few other literary characters rolled into one; but as a satire on the Norwegian character it excels them all. This intemperate, irresponsible, romantic, lazy, egotistical, lying, combination of a braggart and an adventurer is the modern Viking. The consummate art of the thing is demonstrated by the fact that while Peer Gynt is all that is indicated above, the author has still managed to make him winsome. He is fashioned on such broad lines that even his immorality has in it a certain virtue. He is the incarnation of the "superman."

But from the standpoint of the minister, Brand is by far the most significant drama of this period. Ibsen has drawn many ministerial figures, and all of them save Brand, very mediocre individuals. In Brand he has drawn the Viking in the realm of religion. He is a man of heroic mold in every sense of the term, a picture of a minister that is as original as it is tragic. He is a prophet like Elijah rather than a Christian minister, but he fits marvelously into the stern surroundings of his life's work. His parish is a narrow valley of Norway surrounded by snow-tipped mountains and eternal glaciers. He preaches the Ibsonian Gospel in its purity. Away with this new heresy that is far worse than the old Catholic heresy. The Catholic worshiped God through the picture of the man-child but the new fangled Protestant is worshiping a God who wears slippers and cassock, a driveling, baldheaded, weak-minded old man. It is to a God of youthful power, and to a life of moral heroism and uncompromising self-sacrifice the preacher called his flock.

In the struggle that follows between his unflinching idealism

and the hostility of his surroundings, one after another of his loved ones is sacrificed. His mother was the first to succomb, then his only son, and at last his devoted wife. The very sublimity of his religion slew them. They were not able to reach the high standard of sacrifice—all or nothing—set forth by the preacher. The picture of the grieving mother, who literally dies of a broken heart, of the heroic minister that stands his ground in the midst of his grief victorious—his proud defiance of his whole congregation and his own bishop, his death in a snowslide, all these incidents are thrilling and pathetic in the extreme.

The last period of Ibsen's literary productiveness is the period of his prose tragedies. To the American reader these are doubtless the most satisfactory because they can be translated with greater ease. In these Ibsen has turned his back altogether on the romanticism of his youth. It was as an exponent of stern realism that he first reached America. It would take us too far afield in this duscussion, however, to discuss his works in this last period.

Edgar DeWitt Jones when paying his dues reported that the past winter has been the busiest and most profitable year he has had at Bloomington. He held his own meeting in December with 77 accessions. For the three week period his sermons were based on the gospel of Mark, of which he says, "It was a peculiarly fascinating though rather difficult kind of preaching for evangelistic services." His "Straight-forward Sermons" are still running to capacity houses of young people.

The Eureka church, V. W. Blair, minister, recently enjoyed a twenty-day meeting led by Rev. and Mrs. Spencer. The personal workers are continuing their activity until after Easter. Mr. Blair is just beginning a series of "Abounding Builder" sermons.

A. C. Gray is leading a series of ten studies upon Wednesday evenings in the Eureka church. The topic, "The Kingdom of God—What is it? A study in the social teachings of Jesus."

In a recent short meeting at Pendelton, Ind., led by Pastor Geo. L. Moffet there were 37 accessions, in large part due to hearty coöperation upon the part of the church membership.

CHAMBER OF LITERATURE

By Lee E. Cannon

It is unnecessary to discuss here the Shakespeare Tercentenary which occurs the twenty-third of this month, but it may be well to remember that, on the same date, falls the Cervantes Tercentenary. Novels come and go, but "Don Quixote" is as contemporary and up-to-date today as it was three hundred years ago. The "diversified mad-man" and his prosaic squire are eternally true.

Bliss Perry's "Fishing with a Worm" (Houghton, Mifflin, 1916, .50) will appeal to disciples of Isaak Walton and to "fishers of men." It is a delightful essay, abounding in genial humor and containing a homely truth. "To make the most of dull hours, to make best of dull people, to like a poor jest better than none, to wear the threadbare coat like a gentleman, to be outvoted with a smile, to hitch your wagon to the old horse, if no star is handy, this is the wholesome philosophy of fishing with a worm." The plea is for passionate amateurship in all the arts of life.

"Representative Phi Beta Kappa Orations," edited by Clark S. Northup, Houghton, Mifflin, 1915, $3) is a collection of brilliant addresses ranging from Emerson's "American Scholar," 1837, to Paul Shorey's "Unity of the Human Spirit," 1910. This latter impresses me as the gem of the book. It is true to the spirit of humanism, excellent in composition, and full of wisdom.

These orations cover a wide field of thought, but probably the central themes are democracy and scholarship. I mention especially Perry's "Amateur Spirit," Wendell's "The Mystery of Education," and Wilson's "The Spirit of Learning."

Others may choose differently—de gustibus, etc.—but all should be proud of this monument to American scholarship, which bears witness to the idealism of our academic leaders, and to the soundness of their learning.

W. W. Gibson's "Fires" appears in a new edition. (Macm. 1916, $1.25). Mr. Gibson is one of our younger English poets who hears the "sweet, sad voices of humanity." This collection of narrative poems is characterized by simple language and irregular verse, and it throbs with sympathy for the joys and sorrows of the common people, caught in the current of modern industrialism.

CHAMBER OF NEW TESTAMENT

By Silas Jones

A Critical and Exegetical Commentary on the Epistle of St. James. By James Hardy Ropes. New York: Charles Scribner's Sons. Pp. 318. 1916.

This is the latest addition to the International Critical Commentary. The author is Hollis Professor of Divinity in Harvard University. Ten years ago he published his "Apostolic Age," in which he discussed some of the questions he takes up in the commentary.

A commentary is a useful tool if one does not take its statements too seriously. It is apt to raise more questions than it answers, if it is a good commentary. We have ceased to have the reverence for the interpreter that was once accorded to John Calvin. Nevertheless, a good commentary contains valuable information on the language and ideas of the books it is intended to explain. The information in this book is arranged so that it is easy to find.

Professor Ropes finds the fittest literary classification for the Epistle of James among the Hellenistic diatribes. Its themes are those treated by the unconventional, Greek popular street preacher. These preachers sought to expose shame of every kind and to show that the demands of high ideals and demands of the world are incompatible. James, however, was more serious than the street preachers and he had in his Christian faith something which they could not offer.

The Epistle was written probably in the last quarter of the first century or the first quarter of the second. It is a religious and moral tract intended for any Christian into whose hand it might fall. "To the twelve tribes" means "to the people of God." It was not prepared to meet the needs of any particular group of Christians. No specific trait of "Jewish Christianity" is to be observed in it. The absence of this trait and the writer's command of the Greek language and his contact with Greek modes of public teaching and Greek ideas are conclusive evidence that James, the Lord's brother, did not write the Epistle. An excellent discussion of James, the Lord's brother, and other persons named James is appended to the introduction. There is also a good history of the Epistle in the church.

CHAMBER OF RELIGIOUS EDUCATION

By M. C. Armstrong

"The Elementary Standards"

Bible School leaders and workers have a right to be jubilant over the "Elementary Standards" recently adopted by the Sunday School Council. "They are the result of the best thought and effort of the Elementary workers throughout America. They are presented both as ideals toward which to work, and as a basis upon which to determine the value of things already being done."

The Standards thus far adopted provide for the work in the Departments of the Elementary Division. They are set forth in terms of the conduct of the child, of the aims of the teacher, and of the means of realizing these aims. The program proceeds along the lines of the most enlightened pedagogy of our day. Several features are especially noteworthy.

First of all, there is ample and intelligent provision for closer relation between the school and the home, and for better cooperation between teachers and parents. Also, the child is put practically and purposely "in the midst." In each department the end aimed at is "what the child may become during the years he belongs in that department." The best training for the child's future years is teaching him how and what to think, feel, and act in his present days. Furthermore, there is recognition of the great reciprocal principle of impression ann expression. Provision is made for the children to learn and grow not only by seeing and hearing but also by saying and doing. Again, the program follows the fundamental principle of all good pedagogy in presenting itself first to the intellect through instruction: then to the feelings through ideals, environmental conditions, songs, prayers, and the spiritual touch of life upon life; and finally to the will through opportunities and motives for service. Lastly the program recognizes and puts at its center the real purpose of religious education, namely, Christian character—character grounded in Christian ideals and issuing in Christian habits and conduct.

It is worth while to write to Miss Hazel Lewis, 108 Carew Building, Cincinnati, for further information.

REMEMBER JULY 26-28!

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

I have found a new prophet. Last summer Dr. Ames told me that Dr. Robert Park had told him to get a new book and read it and as I was just getting on the steamer to be the guest of Mr. Park at Harbor Springs, he charged me to express his appreciation of the advice. A few days later I read the book and since then have eagerly gone through two others by the same writer. It was as if a new planet had swum into my ken. The writer is Walter Lippman, still under thirty, one of the brilliant corps of editors of the New Republic and a herald, let us hope, of a new type of writers on American life and policy. He combines a knowledge of politicians and issues (which is common) with a knowledge of the new psychology and the new philosophy (which is very rare). The three books I refer to are called: A Preface to Politics; The Stakes of Diplomacy; and Drift and Mastery. It is hard to compare them and invidious to say which is the best. But probably the second in the list of the most timely.

This is a time when our whole philosophy is being cast anew into the melting pot. Politics and Anti-preparedness make strange bed-fellows. The editor of our most radical religious journal joins hands with our most orthodox popular preacher in an effort to decide present duties in the light of ancient texts. All are confused. Our old formulae seem pitifully inadequate. In such a mood, Lippmann's book is like the clear shining after rain. He points out that wars break out in these days over quarrels concerning the backward and undemocratic areas, the Moroccos, Koreas, and Servias, and that if we are to secure peace it must be done neither by mere force, as the soldiers think, nor by preaching love, as the pacifists profess, but by a successful effort to harmonize the interest of the parties who are concerned with the disturbed area.

As Professor Dewey recently wrote, when two teamsters run into each other and stand quarreling, it is small help to tell them to love one another. It is better to give them the rule of the road and have each one turn to the right.

The limits of a page here will not allow me to attempt to summarize either of the three books, to say nothing of all

them. But no member of the Institute will regret getting hold of them. They voice the faith of a young and brilliant democrat, a man who believes in the people, who thinks that we can, if we will, be as efficient and as masterful as any despotism and at the same time be free. There is no voice out of the past to which we can go for guidance in these new conditions. But a heroic devotion to the cause of America guided by skill, intelligence, and science, ought to find a way and the faith of the writer that it will, is inspiring and contagious.

CHAMBER OF HISTORY

By Roscoe R. Hill

The American Year Book, 1915 (New York, Appleton, 1916; xviii, 862 pp.), edited by Francis G. Wickware, is an account of the world's progress in every line of human activity. This excellent reference work has now reached its sixth issue. It is brought out under the direction of a supervisory board of forty members representing forty-four national learned and scientific societies. The one hundred and twenty-five contributors to the present issue are experts in their special fields. The Year Book is "intended for the needs of writers and searchers of every kind." It aims "to select from the enormous mass of details those things which are most significant, most permanent in value, most likely to answer the searchers' questions. It chronicles the history of the year in a concise and clear manner. For convenience of treatment the volume is divided into thirty-three departments, in which articles on the related subjects are grouped. An idea of the book is obtained from the various subjects treated in the several departments. These include politics, international relations, administration and law, economic and social problems, trade and transportation, science, religion, art, language and education. The most significant feature of the year 1915 was the influence exerted by the European War upon every field of human endeavor. A very complete index makes all of the material readily accessible to the user. The writer hopes he will be pardoned for mentioning a volume to which he has contributed, in view of its obvious value to all who desire a survey of the history of the year 1915.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

This month I wish to call attention to two works by A. C. Clark, published by the Clarendon Press in 1914. The first is entitled Recent Developments in Textual Criticism (pp. 28), and the other The Primitive Text of the Gospels and Acts (pp. VIII—112). These titles may sound rather technical, but a few words of explanation will show that matters of general interest lie behind them. Mr. Clark is a classical scholar, and the former of these papers was his inaugural lecture upon assuming the Corpus Professorship of Latin in Oxford University. His specialty is palaeography, and he has won fame by a new edition of Cicero.

The character of his lecture is sufficiently indicated by its title, except that it is expressed in non-technical language and would not be unrewarding to the intelligent layman. One topic here is expanded and applied to a definite field in the larger, more technical work; and it is of this that I now wish to write. Brevior lectio potior has been a recognized canon of palaeography since the days of Griesbach. In other words, if one MS contained more words, phrases, or sentences than another, these have been rigorously deleted as interpolations and expansions, except so far as they were required to complete the sense.

In editing Cicero, Clark was led to set up a rival hypothesis, which invalidates Griesbach's principle in numerous instances. It is well known that early works were often in narrow columns. The letters were all capitals and there were no divisions between words. It is obvious that in copying such a text it would be easy to omit one or more lines. This would be aided by homoeoteleuton, i. e., the recurrence of the same letters in adjacent lines. The Ambrosian palimpset of Cicero (IV cent) contains three columns to the page and averages eleven or twelve letters to the line. Accordingly, if the "interpolations" are multiples of this average, there is at least one tangible reason for supporting the longer text against the shorter.

This rule Clark has now applied to the Greek text of the Gospels and Acts. I shall confine myself to the former. He maintains that an early archetype contained sixteen lines to a

page and ten or eleven letters in each line. Thus, a column would contain from 160 to 167 letters. The longest passages under suspicion are an addition to Luke V, 14-166 letters; John V, 4-167 letters; an addition to Matt. XX, 28-320 letters—two columns; John VII, 53-VIII, 11-829 letters—five columns; and Mark XVI, 9-20—964 letters—six columns. Of these the last two are especially important. Scores of other interesting omissions involve one or two lines. The tendency of Clark's work is to confirm the "licentiously interpolated" Western texts against Hort's favored and briefer "Neutral" texts.

CHAMBER OF PASTORAL DUTIES

By John Ray Ewers

"The Duty of Going After the Big Fellows"

All men are equal, but they are not all equal to the same thing, ergo, they are not equal to each other. It is a duty of the pastor to catch the leaders. It is very well to hunt up and patch up the down-and-outers. Rescue Mission work is spectacular. At the seashore we all turn out to see the Life-savers. Work among the poor and needy is beautiful. It shows a warm heart. But may it not be that we have worked the Slum to the exclusion of the Avenue?

Jesus won Nicodemus, Matthew and Zaccheus. Joseph of Arimathaea and other men of affairs were his friends. Jesus was a gentleman. He dressed liked one and was equally at home in the hut or the mansion. There must be some modern ministers who feel their mission to the rich and the powerful.

I am pursuaded that it is downright fear that keeps many ministers from approaching men of large affairs. The ambassador of Almighty God should not fear any man. One of my friends is the representative of a powerful commercial house, He tells me that his company requires him to dress perfectly, yet conservatively. His card must be of the finest engraving. His language and deportment must be above reproach. He must always bear in mind that he represents that house. He says that often, before he goes in to meet big bankers, he gets the cobwebs out of his mind by reading Emerson. His sales run high.

I know of another salesman who sold $300,000.00 worth of stuff last year but who lost his position because an analysis of his sales showed no new business. His employer demanded new names. Ministers often are not conscious of the pressure upon them. God is an employer who has gone away on a far journey! My thesis today is that the minister must not only get new business but that he must land some big people. Why not approach the biggest man in your town for God?

I got my lesson some years ago, when in another city, a great company of ministers and laymen were talking about evangelism. The leading Congregational minister rose and said: "It seems to me that the field is already gleaned; I see no one to ask." "That's just the trouble with you," shouted the biggest man in that city, "I attended your church for thirteen years and never once did you talk to me about becoming a Christian, although I was hungry for it. Then an evangelist came to the Baptist church, who came right after me, and I left your dead outfit and joined that church." It was like the explosion of a German bomb and the poor milk-and-water preacher dropped down in his seat as though he had been hit over the head with a ball-bat. Capture some of the leaders for God. Carnegie's success was due to the big men that he gathered about him.

CHAMBER OF CHURCH HISTORY

By Errett Gates

Modernism is too recent a phenomenon to have produced a well-balanced and entirely satisfactory history; but for those who may be interested in what has already been done in the way of general histories of the movement, the following review is offered:

The works by (1) Kübel, (2) Toeppert, and (3) Hautin are the first attempts which have been made to give a general

---

(1) Geschichte des Catholischen Modernismus, pp. 260 von Johannes Kübel, J. C. B. Mohr, Tübingen, 1909.

(2) Modernism and the Vatican, pp. 324, by Adam J. Toeppert. Jennings and Graham, Cincinnati, 1912.

historical account of the movement. Because of its newness much of the material on which the historian must depend is scattered widely in journalistic and periodical literature in the various countries where it has appeared. But the chief difficulty lies in its intangibleness, which is due to the nature of the movement.

Modernism is a movement in the realm of ideas and intellectual principles. It lends itself to historical treatment only so far as these ideas have been published. Its history is thus a history of what certain individuals have thought; but more especially of the official action which the Roman curia has taken against these ideas or the men who have held them. It has never constituted an organized movement.

Kübel was the earliest in the field with a general history of modernism. He made extensive use of periodical literature. His work is furnished with a valuable bibliography, with a brief index, and with numerous footnotes and references to sources. The author, however, does not always preserve the temper of a scientific historian, yet he is fair, and accurate, and sympathetic toward Modernism. The author follows the geographical method of organizing his material and divides his work into chapters on Modernism in America, Germany, France, Italy, England and other countries, with a closing chapter on "The Struggle of Pius V against Modernism."

Toeppert follows the method of Kübel in the organization of his material, and shows constant dependence upon him. The chief value of the work lies in its making available for the first time in English a general historical account of the Modernist movement. Along with much valuable material gathered from many sources, presented with spirited movement, and intelligent appreciation, and not a little literary skill, there are to be noted most serious grammatical, verbal and historical errors. On page 114 occurs the phrase, "was refused to be instituted"; on page 202, "lest it will be hurled"; on page 203, "without subjection to nobody"; and thus throughout the book. On page 124 occurs the proper name von Flügel, for von Hügel, and similarly on pages 130 and 211. On pages 125-132 the author shows singular confusion as to the "Professor of Anthropology" to whom Father Tyrrell wrote his Much Abused Letter. He states on page 125 that

the Letter was addressed "to an Italian Professor," and on page 132 seems to identify the professor with "George Mivant" (should be St. George). As a matter of fact Mivart was an Englishman; and while he taught for a period at the Belgian University of Louvain, he never occupied a chair in an Italian University.

It is quite apparent how the author fell into the confusion. The Letter was written confidentially to Mivart; but a fragment of it was made public for the first time in an Italian newspaper; hence the author inferred Italy as the geographical location of the "Professor of Anthropology."

For the student of Modernism the most serious defect of the book is its lack of systematic reference to sources and authorities, of a bibliography, and of an index. There is not a footnote in the entire book, and long quotations are made without any citation of source. The author has succeeded most admirably in covering up the sources of his material. Yet, with all of its shortcomings, it must be acknowledged to be the only general account of Modernism in the English language.

[To be continued]

PROGRAM OF THE DISCIPLES' CONGRESS

Hotel Sherman, Chicago, April 25-27, 1916

Tuesday Evening

Suggestions towards a Constructive Program for the Disciples of Christ."—Professor C. M. Sharpe.

Discussion—Editor F. D. Kershner, Rev. F. W. Allen.

Wednesday Morning

"The Board of Education. What is it? Why is it?"—Professor C. E. Underwood.

"Church Fellowship and Christian Liberty."—Rev. W. D. Ryan.

Discussion—Rev. W. C. Payne.. Rev. J. M. Alexander.

Business.

Wednesday Afternoon

"The Kingdom of God the Basis of Modern Redemption."—Rev. H. E. Stafford.

"The Permanent Significance of the New Testament Eschatology."—Professor W. C. Morro.

Discussion—Rev. O. F. Jordan. Rev. A. L. Ward.

Wednesday Evening

Address—"The Religious Experience of Jesus as Conceived Today."—Professor G. B. Smith, University of Chicago.

Thursday Morning

National Preparedness."—Rev. M. L. Pontius.

Discussion—Pres. H. O. Pritchard.

Thursday Afternoon

Address—Speaker to be selected.

Each session will begin with devotions.

NEWS NOTES

By Edward A. Henry

Dr. Clarence H. Hamilton and Miss Lulu Snyder, both engaged in missionary work at Nanking, China, will be married in May. We extend heartiest congratulations and best wishes.

Pres. Pritchard has been selected Alumnus Lecturer at Yale School of Religion next year, an honor upon which it is a pleasure to extend heartiest congratulations to Mr. Pritchard. He is also the Bondurant Lecturer this year.

Dr. H. O. Breeden has been elected President of the California State Federation of Churches.

The East End Church of Pittsburgh, J. R. Ewers, minister, begins work upon its $60,000 addition upon May 1. There will be a three-story Bible School House and a gymnasium.

The Central Church of New York gave a large reception for Pastor Idleman upon March 9th. An address of welcome was made by Dr. Chas. E. Jefferson of the Broadway Tabernacle.

The annual report of the Niagara Falls Church, Ira L. Parvin, pastor, showed an even one hundred additions and $5,152.43 raised in all departments of which $1,657.21 went for missions and benevolence.

Frank L. Jewett reports a total enrollment of 195 in the Bible Chair courses at the University of Texas.

Prof. Joseph E. Smith of Eureka College and Miss Claudia Page were united in marriage recently. Miss Page is a granddaughter of the late Pres. Zollars. The members of the Institute extend heartiest congratulations.

A. B. Philputt and his church are talking plans for a larger building. This is made necessary by the constantly growing work of the church. During 1915 no less than 152 new members were received into the church and the Bible School averaged 702 in attendance. The gross income of the church for the year was $15,548.52, of which nearly $4,000 went for benevolences.

The February sermons of John Ray Ewers will be put into print in March. They deal with the fundamentals of Disciple doctrine. He is now riding in the new automobile.

Cloyd Goodnight of Uniontown, Pa., reports 99 additions for the year with 13 losses, leaving a total membership of 1,173. About $6,000 was raised for all purposes, of which $1,671.91 went for benevolences.

Finis Idleman has placed a high-power electric sign before his new church in New York City and has re-established evening services. The church is taking on new life in many ways with his coming. A Boy Scout Troop is one new feature of the work.

Euclid Avenue Church, Cleveland, Ohio, has presented its pastor, J. H. Goldner, with an automobile. We wonder if he will drive it to Chicago next July and bring the other Cleveland pastors to our annual meeting.

Dr. H. O. Breeden recently closed a meeting in his own church which resulted in 67 additions. His Bible School averaged over 500 during the meeting.

El Paso, Texas, is being led by P. J. Rice in a campaign to make the church bigger and better in terms of membership and active interest on the part of each and every member.

Richard W. Wallace has established an office in a bank building in Lexington, Mo., from which the church will be administered in business fashion and its business be brought close to the business men of the town.

Charles S. Earley is active in exangelistic work. His meeting at Capitol Hill, Des Moines, closed with 117 additions, and he is now engaged at North English, Ia.

Austin Hunter reports that the Jackson Boulevard church in Chicago had 118 additions during 1915 with $7,640.62 raised for all purposes. His Sunday School averaged 456 for the year with 51 in the Chinense Mission.

Campbell Institute Bulletin

VOLUME 12 MAY. 1916 NUMBER 8

I kneeled there in the muddy fallow
I knew that Christ was there with Callow
That Christ was standing there with me,
That Christ had taught me what to be,
That I should plow, and as I ploughed
My Saviour Christ would sing aloud,
And as I drove the clods apart
Christ would be plowing in my heart,
Through rest-harrow and bitter roots,
Through all my bad life's rotten fruits.

O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, O Christ, the laughter
Of holy white birds flying after,
Lo, all my heart's field red and torn,
And thou wilt bring the young green corn
The young green corn divinely springing
The young green corn forever singing;
And when the field is fresh and fair
Thy blessed feet shall glitter there.
And we will walk the weeded field,
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ.

JOHN MASEFIELD,
in *The Everlasting Mercy.*

EDITORIAL NOTES

A revival of conservative religion seems to be immanent. Many causes are contributing to a re-emphasis upon forgotten modes of thought. In the first place, action is always followed by reaction. It is hardly appreciated, even by liberal men, that the most astonishing evolution in the whole history of Christianity has taken place during the past fifty years. Never before has a single generation given the religion of Jesus Christ such a complete and critical examination, for never before has there been the apparatus for it. It is to be expected that conservative forces will make some effort at a rally after such an attack.

The world war is another incentive for the developmen of conservative tendencies in religion. Men have grown profoundly suspicious of our modern civilization. That of which we boasted five years ago is now under indictment. Roman Catholicism is experiencing a revival in France under the stimulus of distrust of modernism. On all the battle fronts, the conservative chaplains secure results among the soldiers. For some years after the war, there will be this effort to revive the religious life of a century or a half century ago. This effort will fail as everyone must which undertakes to turn back the hands on the dial of time.

What shall the progressive minister do in the meantime? In some cases he will be tempted to temporize with reactionary forces and preach slogans that no longer grip his soul. This man will be the Judas Iscariot of modern religion. What our age needs now is a prophet who shall put a constructive note into progress. Negation, over-emphasis on intellectualism, these and other passing phases of progress must make way for a modern religion that men can live by and die by. Men cannot live long on the leavings of their father's tables. A new feast of good things must be ready for a new generation that is to be nourished for its mighty tasks.

Efficiency in a minister must always have reference to the great purpose of his calling. Why is a minister? Some regard him as a useful agent to raise missionary funds. The secularist thinks we may continue to tolerate him because he is handy to have around when there is a funeral! The official

board thinks his business is to get additions, and they think that if he is all right the money will come. Reformers look to him to thunder anathemas against some particular social sin. We hope most ministers think their chief business is to help men to be religious. With this aim always in his mind, the preacher will preach, call, organize, raise funds or do anything else that falls to his lot to do. Without this organizing conception, a minister's life is apt to be visionless and ineffecttive.

It is said that Rev. J. H. Jowett has a place up the Hudson where he may live a good part of the week and keep up his intellectual and spiritual life. Many city pastors, harassed by phone and door-bell, would appreciate a luxury of this sort. We all need a retreat at times, when we will read the great books without interruption, write without distraction and see the job with the perspective of a man at a distance. Taking a vacation ought not to be a relapse into secularism for a minister, but a climb upwards to the loftier experiences of the soul.

The Boy Scout movement is to commended to modern-minded men as a tremendous opportunity to interest and hold the boys around the church. It wouldn't hurt some ministers to become scoutmasters for a season and learn the wonderful fund of knowledge that goes with scouting. The movement is not militaristic, though it does operate with some authority of a military type. It is essentially wood-craft and nature knowledge with strong religious and ethical elements. Parents never fail to appreciate the work of a Scout company when it is properly managed and fathers and mothers have a most grateful appreciation of a church that "does something for the boys."

Certainly the day should come when no odium is attached to a man who changes denominations, especially among the communions of evangelicals where theological differences are so slight. However, the man who contemplates such a change has many things to think of. He owes some debt to the religious body which has given him spiritual life. He has friend-

ships which will be in a considerable measure lost for lack of association. The ills he leaves behind may be much more than matched by the unknown ones to which he flies. There are exceptional cases in which such changes have been advantageous but our advice to any young man who comtemplates such a step would be "Go slow."

There is a growth of musical appreciation among our churches. A few ministers have musical education, but most are ignorant of the musical aids to devotion and some are proud of it. It would be a real service if we might have some articles that would introduce us into this field and show us how to become musically aware. Does not the victrola afford an opportunity to ministers outside the great cities to become acquainted somewhat with the great artists of the musical world? Should not our churches come to know something of the composers to whom we are indebted for our great musical compositions?

SOME BOOK REVIEWS

By Orvis Fairlee Jordan

Bahaism and Its Claim. By Samuel Graham Wilson. New York: Revell. p. 1916. $1.50 net.

Bahaism grew out of Babism and may be described as an off-shoot of Mohammedanism with doctrines with some kinship to gnosticism. The beginnings of the movement showed a great emphasis upon the doctrine of incarnation but in later years efforts have been made to make it practical and to relate it to the peace movement, the social movement, etc. The sect has bought land for the erection of a million dollar temple on the edge of Chicago and evidently has serious designs on America.

The book by Mr. Wilson is a reliable source of information with regard to the movement and gives a multitude of facts which are not available elsewhere. There is a polemical tone in the book which makes its value as a testimony against Bahaism somewhat less. No single volume on the subject, however, can give a better idea of the history and doctrine of

the movement.

Modern Movements among Mohammedans. By Samuel Graham Wilson. New York, Revell. Pp. 305. 1916. Price $1.50 net.

It was once common to hear advocates of Christian Union point to the Mohammedan world as an exemple of unity in religion. We know now that Mohammedism is torn with sectarian spirit quite as much as Christianity and that the Persian Mohammedans are as different from Turkish Mohammedans as Protestants are from Catholics.

Avoiding technical terms as much as possible, the book under discussion has given a most readable account of new forces at work in the world under the dominion of the prophet. Old superstitions are being rejected and the cry, back to the Koran is heard. Place is being found for a higher view of women and a better relationship with Christians. The influence of modern colleges among the Mohammedans is one of the most outstanding influences, but the deeper currents of Persian interpretation are leading the followers of the prophet to a more spiritual view. Missionary activity of a teaching sort is arising, especially in the Sudan. Of these matters and many others, the book is a reliable and readable account that should be in every missionary library, and should be interesting and significant to the student of comparative religion.

THE MEMORIAL VOLUME

The chapters of the memorial volume are coming in and the committee is already at work reading the manuscripts. All the other contributors are urged to finish their work as soon as possible so the book can be assembled in its entirety and the finishing touches be put on by the editorial committee. The publication of the book should occur in connection with our anniversary celebration, of which it is the monument, and the contributors will realize that there is a great deal of work in hammering a group of manuscripts into shape for the compositor. The prospect for the book being thoroughly worthy contribution of our organization is very good. We have reason to expect a volume which will be an object of pride for us all.

CHAMBER OF NEW TESTAMENT

By Silas Jones

Biblical Ideas of Atonement: Their History and Significance. By E. D. Burton, J. M. P. Smith, and G. B. Smith. University of Chicago Press. 1909.

The subject of this book is one in which many men think they have no interest. They believe that ideas of atonement belong to more primitive ages than ours. Very orthodox churchmen receive no inspiration from sermons on this subject. But there are all sorts of conditions of men to whom doctrines of atonement are meat and drink. Their hopes for this world and for the next are intimately associated with these doctrines. The religious life of the present as well as that of the past cannot be understood by those who ignore the sense of sin, of alienation of God, and the means employed by men in order that they may be restored to divine favor. An open-minded and careful study of beliefs and practices that seem to make no appeal to us so far as personal religion is concerned is often a cure for narrow-mindness. We may discover that it is the form rather than the essential truth of the statements that we reject. If our God does not make demands which we feel we have not met, our religion is not worth much.

The authors of "Biblical Ideas of Atonement" proceed upon the common assumption that the history of an idea is its best explanation. The consciousness of sin has been present to all races and all ages. Joined with it has been the desire to be restored to divine favor. Dr. J. M. R. Smith writes on the ideas of atonement found in preprophetic Israel, in the prophets of Deuteronomy, and in later priestly literature. Dr. Burton presents the material from non-canonical Jewish literature and the New Testament. Dr. G. B. Smith discusses the significance of the Biblical teaching in the light of modern thought. What we need is a doctrine that has grown out of our own experience. All great doctrines of atonement have come from the experiences of the ages in which they were formulated. We need to study the Biblical doctrines in order that we may know Paul and Jesus and the Prophets. The bible reveals the supreme source of man's deliverance from sin. Religious attainment and moral regeneration are interwoven

in the Bible. But our theory must fit democratic and industrial society.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

Walter Leaf is at the head of one of the largest banks in London but finds time for reading, investigating, and publishing in the field of Greek (!). His edition of the Iliad is a standard, and he is the author of several books on Hellenic subjects. In a word, he is a twentieth century Grote. Last spring he was to have delivered the Harris lectures at Northwestern University, but the burdens falling upon him as a result of the war, prevented his coming, though the lectures have just appeared under the title of "Homer and History."

Some time ago he was elected president of the Hellenic Society, an English organization, and his inaugural address is contained in the last number of the Journal of Hellenic Studies, vol. XVVV, pp. 161ff. It abounds in good things but, in view of the Sunday School lesson for June 18th, one point (pp. 169f) is of particular interest. Sir William Ramsay had asked him what were the conditions under which a foreign seller of purple at Philippi (and a woman) could have a house so extensive as to be able, withont notice, to give lodging to Paul and three companions. Mr. Leaf hazarded the following hypothesis: the purple manufacturers of the province of Lydia probably were organized into a guild and in a city so prominent as Philippi would maintain a permanent factory with one or more persons in charge. Furthermore, at least once a year they would hold a fair there. And since many members of the guild would wish to attend, what more natural than that should maintain a private khan, in connection with their shop, at which they could receive food and lodging for so long a time as their fair lasted? Obviously, then, at any time except during the continuance of the market, Lydia would have ample accommodations for entertaining the Christian missionaries. The intrinsic plausibility of this seres of guesses need not be argued; Sir William was at once able to substantiate certain details.

REMEMBER JULY 26-28!

CHAMBER OF HISTORY

By Roscoe R. Hill

It is yet too early to have many historical works of a scientific character dealing with the European War, but the publication by the several nations of official documents relating to the outbreak of the struggle has made possible a survey of that period. The best volume, which so far has appeared covering that field, is Ellery C. Stowell, The Diplomacy of the War of 1914: The Beginnings of the War (Boston, Houghton, Mifflin, 1915; xxi, 728 pp.). Professor Stowell is well versed in international law and has made a most careful and detailed study of the available sources. He has succeeded in giving a complete picture of the diplomatic negotiations which led to the war and has endeavored to fix the responsibility for the outbreak. Throughout the work he makes free use of the documents, both in the form of extracts and in modified quotations.

An introductory chapter gives a brief review of European history during the past century, which led up to the war. The remaining ten chapters of the text make an analysis of the documents referring to the conflict. In this part the diplomatic relations of all the countries involved in the beginning of the war are discussed and every step is clearly set forth. Chapter 2 is a careful statement of the Austro-Serb conflict, which indicates the harshness of the Austrian note and the conciliatory attitude of Servia. In chapters 3 to 8 the interests of the various European powers in the Austro-Serbian conflict and the Balkan situation, the efforts of lack of efforts on the part of the powers to prevent the conflagration, and the steps which led each to declare war are pointed out. Belgian neutrality and the refusal of Italy to enter the struggle on the side of the Teutonic powers are treated in chapters 9 and 10. The conclusion (chap. 11) gives a discussion of the causes of the war and suggestions as to the preservation of peace. Germany is held responsible for the determining cause of the war, her action having been influenced by "the state of mind of the nation." Austria's attempt to deal with Servia without reference to the other powers and Russia's mobilization are indicated as the immediate causes. Peace is to be preserved by

checking the exaggerated nationalism, such as is found in Germany, and by the developing of internationalism, which will make for the harmony of nations. A third part comprises a large collection of diplomatic and other documents, supplemental to the official papers of the various governments.

CHAMBER OF CHURCH HISTORY

By Errett Gates

(3) Historie du Modernisme Catholique, pp. 458, par Albert Houtin, Chez l' auteur, Paris, 1913.

The work by the Abbe Houtin stands alone as an intimate, thoroughly informed, comprehensive and historical account of Modernism. The author has written extensively on the subject in the numerous volumes on, L' Américanisme, La crise du clergé, La question biblique au XIXe Siecle, La question biblique au XXe Siecle, La controverse de L'apostolicité and other works, which taken together form the most complete history of Modernism in France and America, and were the sources from which Kübel drew much of his material. The author has not only been a close spectator of the events and persons of which he writes, but himself an intimate participant in the movement—a leader of Modernists.

It is his opinion that Pius X succeeded in suppressing the movement by 1911, as far as any outward manifestations of it are concerned. All the leading Modernists have either been excommunicated or have made their submission to the Pope. If it is alive, it is either hibernating or working under cover. It is, however, too early to determine whether the movement has completely run its course.

Houtin believes that its defeat was due to the lack of money and of devoted helpers. He says (p. 395): "If money is the sinews of war, it is also of religious controversy in permitting its promoters first of all to live, then to visit one another, to teach, to maintain journals, to distribute brochures, and to organize conferences. No great religious movement in former times ever succeeded without the aid of force, and in more recent times, without the aid of wealth. It could not be otherwise with a movement which directly attacks the

papacy; still so powerful both socially and financially throughout the world, and having at its disposal a hierarchy perfectly organized and janizaries entirely devoted."

The author has furnished his book with abundant footnotes and references and sources, a selected bibliography, and an ample index. The works by Kübel and Hautin provide the student of Modernism with a fairly adequate guide to the study of the movement.

CHAMBER OF MISSIONS

By Fred E. Lumley

Those who are favorably disposed towards the International Theological Library will be interested to know that a "History of Christian Missions" has recently appeared in that series. It is a scholarly, and at times, tedious outline, intended to serve as a text-book, by Dr. Charles Henry Robinson, Canon of Ripon Cathedral and Editorial Secretary of the Society for the Promotion of the Gospel in Foreign Parts. The opening chapter deals with the various methods of work and discusses in particular the three foremost questions before missionary leaders; (1) the diffusion of missionary influence over wide areas as opposed to its concentration at strategic points, (2) the qualifications of missionary candidates, (3) when is it wise to give native churches over into the hands of native leaders? All the following chapters, except the last on the "Outlook," are heavily charged with statistics of missionaries, converts, finances and societies from almost every country. One chapter entitled "Missionary Societies" purports to give brief notes on the various societies in America, Great Britain and the Continent, but careful examination failed to reveal any reference to the existence, let alone the work, of our own boards. And the Disciples will be not a little disappointed to learn that no mention is made of our boards in the whole book, one exception being a passing reference to the union educational scheme at Nanking, China. From our standpoint this is a very serious omission, although it is evident that one book could not hold all the information available from all the societies.

Another book recently issued which takes up the third ques-

tion mentioned above is, "Devolution in Mission Administration," by Daniel Johnson Fleming, Ph.D. The method is historical and the study is based upon the experience of five typical boards working in India. Needless to say, this is one of the most pressing problems in modern missionary administration and its solution will not be easily or early found.

CHAMBER OF RELIGIOUS EDUCATION

By H. C. Armstrong

"CATECHISMUS"

The appearance of the third edition of Peter Ainslie's "Hand Book of Christian Instruction" calls attention to that method of religious education which is at once the oldest and most widely used, and probably the most fruitful of all the methods employed by the Church, namely, the question and answer method or as it is generally called, the catechetical. Though somewhat decried of late, this venerable method still has its place, and in its place there is nothing better. The fault that moderns find with it is not that it is not good but simply that it is not adequate. By itself, it is not a complete method of religious training. Our larger conception of Christian nurture as the awakening and development of the higher instincts of human nature demands a more comprehensive and more consecutive program. Nevertheless the catechism is not to be ruled out. It is to made a part of the larger program.

The question and answer method of the catechism has some points of value which we ought not to miss. The question, because it requires an answer, helps to crystalize thought and draw out into clearness knowledge which is partially possessed and imperfectly grasped by the learner's mind. Also the questions and answers committed to memory from a manual of elementary knowledge, lay down in the mind of a learner a basis of future instruction. Furthermore the catechism furnishes the mind with a clear and definite standard of truth. This point is of prime importance. In these days when we are so diligently and so justifiably putting the "child in the midst" we need to remember that truth also has

rights in the case. "Ye shall know the truth, and the truth shall make you free."

The "Hand Book" has all the virtues of the catechism and others, peculiarly its own. It deals comprehensively with a wide range of things fundamental. Its four chapters give much valuable instruction about Jesus Christ, about the Church, about the Bible, and about the Christian Life. The book is pre-eminently Scriptural in both form and doctrine. Its purpose and method is in every case to set the teaching of the Scriptures concerning the matter in hand. Almost every question is answered by a direct quotation from the Bible. The study of the book not only acquaints one with much Scripture and stores the memory with many important passages, which is always something greatly to be desired, but also lays these passages up in the memory as answers to the most vital questions of faith and life. The Word is made truly a "lamp to one's feet and a light to one's path." Finally, and this is most important, the manner in which the questions find their answers in the Word of God tends to cultivate a respect for the authority of the Scriptures. The Bible is made intelligently and genuinely "our only rule of faith and practice."

THE CONGRESS

The Disciples Congress this year was not large but it was high grade. Men were present from the six states of greatest Disciple strength. Owing to the meetings being held in the Sherman Hotel, rather than in a church, the attendance was less than formerly.

The program was carried out with little change, which is a compliment to the committee and the speakers. As the story of the discussions has been told by the writer in the pages of the Christian Century, Bulletin readers are referred to this journal for the larger account.

The Campbell Institute luncheon was held at the Great Northern Hotel on Wednesday noon with President Flickinger in the chair. The lunch was nicely served and the fellowship fine. Those who made short toasts were Messers Taylor, Underwood, Lumley, Winders, Sharpe, Willett, Winn, Jor-

dan, Payne, Ward, Frank, Hunter, Allen, and Pritchard. Other members present who did not speak for lack of time were Messrs. Jensen, Wolfe, Crowley, Brelos, McDougall, Martin. Visitors were Messrs. Lumley, Preston, Linn, Ryan, Perkins, Horne and Hackleman.

The men spoke with enthusiasm of the value of the Institute and its publication, the Bulletin. The meeting was in rare contrast with the halting sessions we used to have five years ago when there was sure to be speeches urging greater caution, or insisting that the Institute disband. Great interest was expressed in the annual meeting which is approaching and it seems an assured fact that the greatest meeting of Campbell Institute in history will be that held to celebrate our Twentieth Anniversary.

NEWS NOTES

By Edward A. Henry

Claire L. Waite begins his work in Colorado Springs May 1.

J. E. W. Wolfe has been called from Batavia, Ill., to the Monroe Street Church in Chicago. He began work upon his new field April 14. We wish him and the church the largest measure of success in this new relationship.

A. L. Cole writes from Toronto, "Please change my adderss from 198 Robert St., to 534A Spadina Ave. We are moving into larger quarters and will have a spare free bedroom for all C. I. traveling men. We prefer that they come not more than four at a time."

The Secretary is writing these notes while away on his vacation. During the past month he has received a number of additional pledges from those who expect to be present at the big July meeting but he neglected to bring the cards along with him so cannot give the names. He hopes to receive the return cards from every member before long.

Dr. Ames preached every Wednesday evening during Lent There were nine additions Easter morning. The church was packed. This is getting to be a common experience at Hyde Park.

Previous to Holy Week, the Evanston Church, O. F. Jordan, minister, coöperated in meetings held in the Hemenway M. E. Church led by B. Fay Mills. Mr. Jordan followed this by a series of meetings in his own church during Holy Week. Twenty-four have been received into the church and a number more are being instructed.

We are interested in the tracts which frequently come to us in letters from the members. We wish we could share them with all. One at hand from O. F. Jordan is entitled "The Missionaries Among the Immigrants." This is published by the A. C. M. S. and may be secured from them. Three from F. E. Lumley are "The Department of Social Service and Home Missions in the College of Missions" and "Home Mission Expansion and the Social Gospel," both published by the C. W. B. M., and "The Social Obligation of Students" published by the College of Missions. H. C. Armstrong has a new tract on the position of the Disciples and O. F. Jordan has a new one on "The History and Meaning of Baptism."

The March Eureka College Bulletin came to hand a couple of days after we sent our copy for the April Bulletin to press. It contained a notice of welcome to Mrs. J. E. Smith and a tribute to the popularity of Prof. Smith in Eureka.

During February J. H. McCartney led his church at Modesto, Cal., in special meetings. During the second week of the month his sermons were based upon the general topic, "A Modern Presentation of the Christian Religion." He reports that his work is going along splendidly with everything harmonious and pleasant. On Monday evenings he has a large Bible class studying Dr. Willet's course "The Religious and Social Ideals of Israel" under the auspices of the American Institute of Sacred Literature.

Lee D. McClean, Prof. of Sociology in Bowdoin College, is planning to be present at the Summer Meeting and has partially promised a paper on the Rural Problem, a subject upon which he is giving a course of lectures in Bowdoin this semester.

"Efficient Demcracy" is the title of an article in a recent number of the Unpopular Review contributed by Judge Lobingier.

Chas. Lockhart is serving as pastor of the church at Kahoka, Mo., and as Field Representative for Christian University. He hopes to be able to locate soon in a chair of Old Testament Literature, his chosen field of work. He commends Pres. Todd's administration at Canton very highly "for its vigor and high educational ideals."

A. W. Taylor will be a lecturer at the Montana Agricultural College's Country Life Conference. His topic will be "The Country Church."

E. S. Ames is delivering a series of lectures on Mysticism to a women's class meeting in the church on Wednesday afternoons. The class numbers about fifty and is very enthusiastic.

C. M. Sharpe will have a prominent place on the program of the Indiane State Convention this year.

Edgar DeWitt Jones visited Indianapolis recently where he served as principal speaker at the Kappa Sigma Middle Western Conclave and also supplied the pulpit of Central Church.

R. W. Gentry was active in a movement which resulted in wiping pool rooms out of Winfield, Kas. He is now working to establish some adequate recreational centre. He would welcome suggestions from any of our men.

Features of Easter Week at Liberty, Mo., in addition to sermons by the pastor, were sermons by a number of visitors among whom were Burris Jenkins of Kansas City and Pres. Serena of William Woods College.

In eight weeks preceding Easter Week, A. L. Ward received into the church at Lebanon, Ind., 77 new members and he was looking for further increase during the Easter season.

At a county conference in Evansville, Ind., where the Secretary is visiting, he recently met G. I. Hoover. Mr. Hoover reports his work as continuing with most satisfactory results. In the convention we learned that J. P. Myers is preaching alternate Sundays at Centre, Rush Co., Ind., and Hobbs, Tipton Co., Ind., with excellent results in both places.

Milo Atkinson is fighting vice in Memphis by showing the causes which led to the fall of the various famous cities of the past. Antioch, Corinth and Rome are among those chosen. The sermons have attracted wide interest.

During a part of April, C. S. Earley held a return revival with the church at Oakley, Ia. A feature of Mr. Earley's work is the large number of return meetings which he holds. This speaks well for his ability.

W. Garnett Alcorn will preach the baccalaureate sermon for the high school in Monroe City, Mo., this year.

Finis Idleman has been elected a member of the Administrative Body of the Federal Council of Churches and also of the Church Peace Union.

Frank L. Jewett has a Sunday morning class of over 200 students.

O. F. Jordan has been engaged to deliver two addresses at the state convention of Indiana held at Danville May 15-17.

Claire L. Waite has accepted the pastorate of the church at Colorado Springs, where he will begin work May 1. His absence from meetings in the Middle Western states will be felt by many. Incidentally this move compels him to withdraw his pledge to be present at the Institute meeting next July. He asks us to inform the members that if any of them happen to pass that way this coming summer they are invited to stop at Colorado Springs and be escorted up Pike's Peak.

Raymond A. Smith has been called from the Principalship of Beckley Institute to the Presidency of Atlantic Christian College, where he will begin in June. Six months ago there were three Institute men at Beckley. First, Grim left, and now Smith is going. Only W. R. Howell is left.

Prof. A. D. Veatch is spending some time in Missouri in the interests of Drake University. He will return to his duties as Professor of Semitic Languages next fall.

A. L. Chapman closed a home-force meeting at Bozeman, Mont., February 20 with 57 additions, 39 of whom were by primary obedience.

Guy W. Sarvis has been elected to the work of the late F. E. Meigs at Nanking, China.

Early in March C. M. Sharpe went to Monroe City, Mo., to conduct a meeting for W. G. Alcorn. We have yet heard the report.

Lewis R. Hotaling closed a 12-day meeting at Ridgefarm recently with 29 additions.

Campbell Institute Bulletin

VOLUME 12 JUNE, 1916 NUMBER 9

Curse me the men who make and sell iron ships,
Who walk the floor in thought, that they may find
Each powder prompt, each steel with fearful edge,
Each deadliest device against mankind.

Curse me the sleek lords with their plumes
and spurs,
May heaven give their land to peasant
Give them the brand of Cain, for their spades,
pride's sake
And felon's stripes for medals and for braids.

Curse me the fiddling, twiddling diplomats,
Haggling here, plotting and hatching there,
Who make the kind world but their game of cards
Till millions die at turning of a hair.

What punishment will heaven devise for these
Who win by others' sweat and hardihood,
Who make men into stinking vultures' meat,
Saying to evil still, "Be thou my good?"

Ah, he who starts a million souls toward death
Should burn in utmost hell a million years!
—Mothers of men go on the destined wrack
To give them life, with anguish and with tears:—

Are all those childbed sorrows sneered away?
Yea, fools laugh at the humble christenings,
And cradle-joys are mocked of the fat lords:
These mothers' sons made dead men for
the Kings!

All in the name of this or that grim flag,
No angels-flags in all the rag-array——
Banners the demons love, and all hell sings
And plays will harps. Those flags march forth to
day!

—Vachel Lindsay, in "A Curse for Kings."

EDITORIAL NOTES

Educated men shrink from a consideration of the salary question. A man who has devoted his life to ideal pursuits wants to put the things of the spirit above any kind of commercialism and he usually does. This fine spirit is not always understood by a public where men are accustomed to make strong demands for the things they receive.

Economic conditions made great changes in this country in the ten years before the war. Scarcity of agricultural products made food become more expensive. There is no reason to believe that conditions will be better very soon in this regard. The rapid spread of the union labor movement and the almost complete unionization of the building trades has made houses more expensive and rents in consequence have gone up. With food and rent continually increasing in price, everything else was bound to follow and has followed. Living expenses are higher, very much higher, than formerly. The war accentuates these tendencies.

To meet the increased cost of living, men that are unionized strike and get more wages; business men organize and get more profits. The professional man, who disdains to organize himself for economic gain, finds the conditions of life far harder in these days of superabundant wealth than he used to in times of relative poverty.

The economic effects of an underpaid professional classs in the service of the church are manifest in many ways. Many a useful man stays home from conventions and congresses, where he might make a real contribution to the life of the church, because of the lack of money. Many men have starved library shelves and few fresh books, for the baby must have a pair of shoes now and then. Men with ideals for scholarly pursuits are making bricks without straw.

Later the church will be called upon to support men in their old age who have never been more than half efficient, and who have never had a chance to save anything for their declining years.

It is bad business for any organization to treat its men in this way. A parsonage should not be a sweat-shop of the soul. A college professor must be a free man economically if he is to be free intellectually.

What shall be done to help raise the ideas of churches l colleges with regard to their responsibilities? Probably men will want to tell their boards the brutal truth of their ggles. Some will move and take advantage of a slight rease of support in a new and untried situation.

What needs to be done is to start a campaign of educa- n before present conditions for professional men are stand- ized.

The carpenters of Chicago have a better average salary n the Protestant clergy. Life insurance solicitors are ter paid than the university professors in the same city. A board has no more right to hire and keep underpaid labor n a corporation. The church or the college, like all other ployers of labor, has the duty and responsibility to give men living conditions under which the best products of ir lives shall be given to the world.

Many things in our modern life threaten the home. The rtment house and the family hotel take away the sense location which the family of older days had. We know nan in Ohio who has lived for over ninety years on one m. He is a long way removed from the modern experi- e in the city.

The economic struggle is one of the potent causes for break up of the home. In the Court of Domestic Rela- ns we hear about the man who failed and at last in sheer pair he runs away from everything, leaving the woman with children. Closely allied with this process is the drink it, whether we regard it as a cause or as an effect of the nomic siutation.

Modern invention has separated the father from the son industry, and the mother from the daughter. They work factories far removed from each other, instead of side by e upon the soil.

Amusements, too, have had their effect upon family ndards. The moving picture by its cheapness has led the r to seek amusement more frequently. On this account re are fewer evenings together in the home. The auto- bile has been a friend to the family because it has kept members together and taken them to the open fields and open sky for frequent excursions together.

The church that is intelligent has long since recognized that the fate of religion is tied up with the standards within the home. Catholics look with suspicion upon converts from other kinds of faith. They say a good Catholic must be brought up to it, and he must. A good Disciple of the thoroughly loyal and dependable sort, is most frequently the product of a Disciple home.

When the members of the family realize that the baby will be taking on religious attitudes before he learns to talk, that he will breathe in the real (not the formal) religious spirit of the home, they will be concerned about everything within the domestic circle. And the church must help bring the home to its best.

It will bring regret to every Campbell Institute man to hear that Peter Chester Macfarlane is so far from being well that his literary work may be to an end. His book, "Held to Answer," has achieved a place among the six best sellers. As a first novel it has been most creditable to its author. We can only hope that the reports of Mr. Macfarlane's illness are exaggerated, but we cannot now assume so.

A book to commend for your vacation reading is "The Churches of the Federal Council." Over thirty denominations which are represented in the Council are described by as many different writers Charles S. Macfarland being editor of the entire series. The history and distinctive doctrines of these religious bodies presented from their own stand-point is a very interesting study. Peter Ainslie writes the chapter on the Disciples.

Hyde's "Gospel of Good-Will" is one of the most human books of the year. Disregarding questions of criticism, it illustrates the Christian spirit from the literature and life of our own time. Its use of current poets and dramatists is most suggestive for the preacher. The author is known to all Campbell Institute men as the brilliant president of Bowdoin college.

"Quiet Talks with the Family," by Charles Jefferson is a fine example of the modern effort to connect religion with life. The sermons are bibical but delightfully simple and

human. Various members of the family come in for good counsel about their duties, as for instance the growing girl hears about her old-fashioned mother. All mothers seem old-fashioned to girls at a certain period. The daughter-in-law is not forgotten, nor even the grandparents. The sermons form a volume which a minister could afford to circulate all through his parish.

THE SUMMER MEETING

Plans for the Summer Meeting are going forward. Indications now make it certain that it will be a record breaker. A number of new promises to plan to be here for the meeting have come in. The full list of those who are now planning to be here is as follows: F. W. Allen, Ames, E. J. Arnot, J. K. Arnot, Blair, Brelos, Burgess, Burns, Cannon, Carr, Clark, Collins, Cordell, Crowley, Edwards, Ewers, Faris, Flickinger, Frank, Gates, Givens, Goodnight, Gray, Grim, E. A. Henry, Hoover, Hotaling, Hunter, Jenkins, Jensen, Jordan, McClean, MacClintock, McDaniel, McDougall, McQueen, Moorman, C. C. Morrison, H. T. Morrison, Nichols, Norton, Park, Parker, Payne, Pearce, Peckham, Plum, Rainwater, Rice, Ritchey, Rounds, Serena, Sharpe, Shields, J. E. Smith, Stewart, A. W. Taylor, Underwood, Willett, Winders, Winn, Wolfe and Wood. The following returned their cards at once with word that their plans were unformed but that they would be here if possible to arrange it later, but not to list them as pledged: H. C. Armstrong, Atkins, Baker, Coleman, Dabney, J. H. Garrison, Gibbs, Goldner, Holmes, J. L. Lobingier ,Levi Marshall, Stubbs, Todd, Vernier. We are hoping to receive later news from these soon, and that all may certainly be here. A number of steady attendants like Herbert Martin have not yet been heard from at all. But we think the list of men already planning to be here is sufficient to warrant the presence of every member here to meet them. Make your plans soon.

E. E. Moorman and the Englewood Church in Indianapolis are rejoicing over twenty accessions to the church as a result of the Easter time harvest.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

"The Stoic Philosophy." By Gilbert Murray. (New York and London, Putnam's Sons, Pp. 74, 1915.) Sixth annual lecture in memory of Moncure D. Conway.

Mr. Murray is Regius Professor of Greek at Oxford University and has an extraordinary power of revivifying Greek thought and experience and of making it human and real to us. He is possessed of a fascinating style and despite certain faults is a figure of commanding importance in present day scholarship. He has published numerous translations, a book on the Rise of the Greek Epic, works on literary history, and papers endeavoring to explain ancient ideas and customs in the light of anthropological practices among primitive peoples today.

The subject of the present lecture is a new field for him to enter, and he approaches it rather as a psychologist than as as philosopher or historian. He points out that, like Christianity, Stoicism was equally adapted to those who defy the world when it is adverse or to those who accept it and enjoy its prosperity. To the Stoics goodness was the supreme good, and "goodness" consisted in "performing your function well," while "well" in this definition means "according to the spirit (Phusis, cf. Bergson's Elan Vital) which makes the world grow and progress." Murray shows clearly how these conceptions made the Stoics seem unsympathetic, and this weakness of theirs is not without its lesson for us. Let me close with a short quotation: "Many religions, after basing their whole theory of conduct on stern duty and self-sacrifice and contempt for pleasure, lapse into confessing the unreality of their professions by promising the faithful as a reward that they shall be uncommonly happy in the next world. It was not that they really disdained pleasure; it was only that they speculated for a higher rate of interest at a later date. Notably, Islam is open to that criticism, and so is a great deal of popular Christianity. Stoicism is not" (p. 55). Murray does not say much that is new; that is hardly to be expected in an address intended for a general public. But whatever he says always has a charming freshness and crispness about it. The ancient philosophers often seem cold and inhuman to us.

Professor Murray reveals them as real men, with real and ever-present problems, and meeting them in a rational manner.

CHAMBER OF HISTORY

By Roscoe R. Hill

The book of the month is one of the many new volumes dealing with the problem of internationalism and world peace. "Social Progress and the Darwinian Theory: A Study of Force as a Factor in Human Relations" (New York, Putnam, 1916; xxviii, 417), by George Nasmyth, with an introduction by Norman Angell, is an interesting and thought provoking volume. The author in the first part, entitled "The Philosophy of Force," makes an analysis of this philosophy—militarism—which has claimed to find a scientific basis in the Darwinian theory of the "struggle for existence" and the "survival of the fittest." He points out the biological and sociological errors of this so-called "social Darwinianism" and shows that better political institutions and not collective homicide—war—are the causes of real social progress. To overcome the belief in and the acceptance of this philosophy by the people of all nations, an intellectual revolution is necessary. The second part treats of "Mutual Aid as a Factor of Social Progress." Here the author presents the results of the writings of the two great Russian thinkers, Kovikov and Kropotkin, who have been leaders in making a re-study of Darwin's work and have been foremost in pointing out the errors of interpretation of the theories of that great scientist. He states that "Mutual aid is the chief factor of social progress, and indeed of all human evolution, since man's dominant position in the world depends almost entirely upon the fact that he is a member of society." The interdependence of the members of society and not destruction is the highest aim of the individual. In the concluding part, entitled "Justice as a Prime Social Need," the identity of self-interest and the interest of society is set forth. The volume will prove stimulating reading to all interested in the thought provoked by the European war, which has served to show so clearly the folly, economic loss and wasting of the best of the human race that is involved in the use of force.

CHAMBER OF PASTORAL DUTIES

By John Ray Ewers

The Duty of Warmth

At Atlantic City I saw a post-card which read, "A business man is a man who can make more money than his wife can spend." By the same token a minister is a human being who can manufacture more optimism than his whole congregation can exhaust. It is a pastoral duty to be warm-hearted. Said Conan Doyle, "Have the heart of a lion and a soul of fire." It is the man with the chicken heart and the icy soul that provokes my ire.

Make a study of the men you meet in the next few days, noting particularly how much they depend upon something to support them. They feel that they do not need to make any energetic, purposeful, determined contribution to the conversation or to the meeting because of what they represent. These men depend upon their reputation, their wealth, their social prestige, their business position, their family or perhaps even their good clothes and looks to carry them by. Confound their blase assumptions!

Other men allow their wives, their friends, their business organization, their congregations, the supporting group of which they are a part, to help them over. What I contend for now is that each particular man, on each particular occasion, must manufacture the enthusiasm, must produce the ideas, must furnish the optimism, must radiate the spirit of good-will and good-cheer. Warm up!

The average man or woman just naturally runs down like a clock. Enthusiasm runs out like the sands in the hour glass. He sinks down to a cold, grey level and exists there. The minister must be a great soul. He must wind this chap's clock; he must put sand into him; he must warm up this average man. The minister must be a reservoir of love; a furnace of warmth; a factory of good-will; a distributing center of enthusiasm. We hate cold, professional parsons. We want human-divine radiators.

How can the minister be all of this? You know full well. We have been discussing the "how" for two years.

REMEMBER JULY 26-28!

CHAMBER OF NEW TESTAMENT

By Silas Jones

"Christianity Old and New," by Benjamin W. Bacon (Yale University Press. 1914). In four chapters the author discusses the evolution of religion and historic types of Christianity, nineteenth century liberalism, twentieth century monistic idealism, and the old and the new in the characterization of Jesus. His primary proposition is that the "tendency of human progress is not to discard religion, but to deepen and refine it." Christianit is a vital organism, not an unalterable inorganic Christianity is a vital organism, not an unalterable inorganic mass. It is proving its vitality by changes answering to the new views of the universe. Man will be religious as long as he is conscious of a personality at cross purposes with the universe. If he can do away with inconvenient hopes and fears and ideals, he can manage to live without religion of any sort.

There are two types of religion, the socialistic and the individualistic, the ethical and the mystic. The religion of the future must combine the two types. Both have appeared in Christianity. Liberalism, according to President Eliot, is largely ethical. It emphasizes the ethical in the teaching and practice of Jesus. It has no sympathy with the gospel about Jesus. Criticism is doing a good service when it discloses the historic Jesus and enables the man of today to dispense with the apostolic interpretation of him and his mission. We ought to be grateful to liberalism for what it has given us. But we cannot accept it as the religion of the future because it leaves out too much that has belonged to Christianity and must be a part of the religion of the future. Twentieth century idealism goes to the opposite extreme and proposes to discard the history and retain the mythology of religion. It is significant as a symptom rather than for what it is in itself. It means that we are in the midst of a reaction from the ethical toward the mystical in religion. We are feeling again some of the personal needs that gave birth to our religion. The welfare of the individual has again become prominent in our thought.

The road experience of the past teaches us to avoid the extremes of liberalism and idealism. The abiding religion is a gospl of Jesus and a gospel about Jesus. We must still say, if we are to be Christian, "Jesus is the Christ," and put equal emphasis on both terms.

CHAMBER OF RELIGIOUS EDUCATION

By H. C. Armstrong

Daily Bible Reading Circle

How can we get our people to read the Bible? Certainly there is nothing more essential in religious education. Yet how little people really read the Bible; either for themselves or for their families. A very simple plan, which has worked well in our congregation, is a Daily Bible Reading Circle. It started last fall as a part of a program preparatory to an evangelistic meeting and has proven so helpful that it has become a permanent fixture. The scheme may be worth passing on. Here it is.

Every Sunday the minister announces the portion of Scripture to be read that week, a chapter for each day. Thus the ideal and the program are kept before all the church all the time, and all the people read the same chapter at the same time. We may not be able to explain why it is true, but true it is nevertheless, that there is something about a simultaneous program that gets people to do things which otherwise they would not do.

Every Wednesday evening at prayer meeting a short introduction or exposition of the reading of the week is given. Also the people are invited to bring up any question they would like to ask about any verse or matter in the reading. This does two important things. It helps the people to understand the Scriptures better than they would otherwise, and it helps to make good prayer meetings.

In connection with the reading there is announced each week a special topic for prayer and intercession, the whole church being requested to pray each day of the week for some particular phase of the work of the local church or of the kingdom at large. This also does two important things. It puts the needs of the church definitely and intelligently into the prayer life of the people; and it makes it easy for the family altar to be maintained. Each "a consummation devoutly to be wished."

The results of the program have been highly gratifying. One of the elders of the congregation testifies that in his judgment it is one of the best things the congregation has ever done. In his home the daily reading is a family affair. Each

member of the family brings a Bible to the breakfast table and participates in the reading. Then all join in prayer. Family worship begins the day.

A simple, workable plan. Try it.

CHAMBER OF LITERATURE

By Lee E. Cannon

Edgar Lee Masters' "Songs and Satires" (Macm. 1916, $1.25), is more conventional in form and content than his "Spoon River." There is revealed the same tendency toward pessimism, the same sense of fact, but less originality of concept. The author proves his ability to handle the older meters, but he is evidently less inspired. The poems lack emotional appeal, a rather serious defect. "Silence" and "The Loop," as well as the attempts to reinterpret theology in modern terms, interested me especially.

W. W. Gibson's "Battle and Other Poems" (Macm. 1916, $1.25), shows the same sympathy for humble humanity that is evinced in his earlier works. The selections in the first group are a study in the psychology of the soldier, and are, so far as I have been able to ascertain, true to human experience. In form several of these poems savor of Mother Goose. The rest of the book contains a variety of poems of more or less distinction.

John L. Lomax's "Cowboy Songs" (Sturgis & Walton, 1916, $1.50) is a collection of American ballads, valuable both as a study in literary growth, and as a vivid expression of cowboy life, with its background of cattle-guarding, branding, long rides, and exciting experiences. These songs are spontaneous, some of them of group origin, but all full of vigorous life, crude and unpolished. They cast an interesting light on pioneer days, and on that romantic figure, the American cowboy, and will appeal to all who occasionally hear the "call of the wild."

Agnes Replier's "Counter Currents (Houghton Mifflin, 1916, $1.25) valiantly attempts to carry a current of common sense and discipline against the American stream of sentimentality and emotionalism. Some might accuse Miss Replier of "misoneism"; others think that the keen analysis and

sparkling wit of her attacks on many popular tendencies of the day are a valuable tonic. Although the essays bear traces of feminine perversity, their wealth of apt quotations and their firm foundation in the best traditions make them stimulating reading in an age of the "new morality."

Professor Francke's "The German Spirit" (Holt, 1916, $1.00) deserves the attention of all "neutrals." It is a remarkably sane and luminous discussion. In "German Literature and the American Temper" the author considers certain traits such as slowness, regard for authority, distrust of the average intellect, etc., which are almost incomprehensible to Americans. In the "True Germany," although he detects and dislikes a certain drift in modern Germany toward materialism, Professor Francke ably maintains the thesis that the true German spirit is to be found in Kant's exaltation of duty, Gothe's exaltation of restless striving for completeness of existence, and Schiller's idea of esthetic culture as a reconciling mean in the conflict between the senses and the spirit. The last essay discusses Germany's contribution to civilization.

A booklet which I picked up several years ago, may interest some. It is "Hymns of the Middle Ages" (Century Co., 1909, $ .60) and contains translations of such hymns as "Dies Irae", "Stabat Mater", "Hora Novissima", "Vem Creator Spiritus", etc. To have so many of these great, old poems in one handy collection, is very convenient.

NEW MEMBERS

The time has come when each member should think over his friends and decide who among them should be proposed for membership in the Institute. Careful selection is the only sure way to add strength to our membership. Decide who is worthy of membership, consult the person and get his permission to propose his name. Be sure to get a full record of his academic work and his professional activity. Recommendation blanks are enclosed in this number of the Bulletin. Others may be secured upon request to the secretary. The blanks, properly filled out, should be mailed to the secretary at the earliest possible moment in order that the names may be tabulated.

A BOOK REVIEW

"Constantine the Great and Christianity," by Christopher Bush Coleman, Ph. D. The Columbia University Press, New York, Pp. 258.

Dr. Coleman has made a noteworthy contribution to the study of one of the most interesting problems of church history. He divides his treatment into three parts, the Historical, the Legendary and the Spurious.

Dr. Coleman completely refutes the position of a few who have held that Constantine was never a member of the church. It is shown that the Christian associations of Constantine left a deep impress upon the laws. Buildings, coins, inscriptions and writings of various kinds establish the fact of a definite connection of Constantine with the new religion. Probably the most important act of Constantine was to give to the bishops judicial authority making their courts independent of the secular courts. This act was to have great significance for succeeding ages.

The growth of legends around Constantine of both pagan and Christian origin is a very interesting process. There are stories of visions, of divine aid in various enterprises, of a healing from leprosy and other stories. Dr. Coleman has treated these legends neither from the point of view of a man who has no patience with them, nor with the credulity of one who would believe them. He regards legends as having significance for history and his own use of them affords an interesting example of the possibilities in this direction.

The significance of the celebrated Donation of Constantine is shown. This is called the most famous forgery in the history of the world, and it is asserted that the story of the forgery was in considerable measure a story of the middle ages. Upon this forged document rested the pretensions of the medieval popes.

Dr. Coleman has wrought out a careful and scientific presentation of a thesis. The sources are indicated in abundant foot-notes. He has evidently mastered his subject. The book will repay reading by all those interested in history and in theology.

We are all glad to have Charles Clayton Morrison with us again after his long and most inspiring South American trip.

NEWS NOTES

By Edward A. Henry

Dr. Ames is teaching at Lake Forest University during the final weeks of their school year, filling the place of Prof. H. W. Wright, who is seriously ill.

Vaughan Dabney, his wife and daughter, spent a couple of weeks with his parents in Chicago recently and are now with her parents near Boston. Mr. Dabney has resigned the work at Oakland, Cal., but has not yet decided concerning his future.

After Cleveland, O., had voted against calling Billy Sunday to conduct meetings there the pastors decided to make good among themselves. As the result of a campaign with local forces which culminated about Easter time over 10,000 were added to the churches. Of this number J. H. Goldner received some 125 into the Euclid Avenue church and W. F. Rothenburger received a like number into the Franklin Circle church.

Th Hyde Park church in Chicago has just closed a Social Service Week which was featured by booths in the church portraying various social service activities with which some member of the church happened to be connected—some twenty-five different agencies being represented. A problem play, which was presented twice, a series of lectures each afternoon and evening and other marks of social interest. Dr. Ames persisted in calling it a religious revival in that it sought to portray the relation of all these things to religion and the religious nature of social work.

Harry Foster Burns is preaching to his people Sunday mornings on "Christianity and Civilization's Crisis." Beginning May 14 his topics are: "The Roots of War," "The Glory of War—a Fading Glory," "The Challenge to the Church" and "New Wars for Old." On the attractive announcement of the series he reprints in black-faced type the recent words of Albion W. Small, "For Americans at the present moment, the first great commandment with promise is: After you have thought as much as you can about the problems of war, keep on thinking until you arrive at something to do."

Prof. J. E. Smith of Eureka College is planning to spend the first term of the Summer Quarter at the University of Chicago, so of course, he will be at the Institute meeting.

Joseph L. Garvin is with the Redpath Lyceum Bureau for the summer. He began work at Jacksonville, Fla., the latter part of April.

The Franklin Circle church, Cleveland, O., recently held its seventy-fourth meeting. The reports showed a total membership of 901 with $5,882 given for missions and benevolences, $8,612 for current expenses and $21,112 paid upon building fund, a grand total of $35,606 raised by this splendid old church during the year.

The Kokomo, Ind., church, under the leadership of David H. Shields, is joining in a federated work for the foreign population of the city. There are some 800 Italians and Roumanians. A house has been rented for a social center and English classes are under way.

Claire L. Waite has settled in his work at Colorado Springs. He reports that George B. VanArsdall cared for the work during the interim between pastors and put the work in splendid shape for the new pastor. The roll was revised, the financial system reviewed, a budget system installed, the every-member-canvass carried out and an evangelistic meeting conducted which resulted in forty-one additions to the church during the Easter season. Mr. Waite reached his new work on May 5 and was welcomed with a large reception planned by the church under Mr. VanArsdall's leadership.

An event of unusual importance was the celebration, upon May 4th, of the completion of the nineteenth year of the pastorate of A. B. Philputt over the Central Church at Indianapolis. As a testimonial of its appreciation of his work, the church voted a substantial increase of salary for the coming years.

Prof. W. R. Howell, for three years a member of the faculty of Beckley Institute, has been elected principal to fill the vacancy left by the call of Raymond A. Smith to the presidency of Atlantic Christian College. We congratulate Prof. Howell upon this honor and opportunity.

For the coming year G. D. Edwards is secretary of the Disciples' Board of Education and C. E. Underwood, treasurer. The president is R. H. Crossfield.

Rodney McQuary, now of Yale, will supply the South Broadway Church, Denver, Colo., for the summer.

Burris A. Jenkins recently gave an address in St. Joseph, Mo., on the topic, "Patriotism and Preparedness." We are depending upon Dr. Jenkins' presence in Chicago at the annual meeting to join with C. G. Brelos and O. B. Clark in discussing this topic.

The Campbell Institute extends heartiest congratulations to Mr. and Mrs. Baxter upon the birth of a son April 26th. He was the first child born in the great new Christian Hospital recently dedicated in Kansas City. Of course, he will be a preacher.

Cloyd Goodnight is continuing his county work with a survey of Masontown which has already located 32 unattached Disciples and is not yet complete. He plans a church for them. We shall all be interested in hearing his paper at the meeting this summer on his system of county organization.

As a result of his Easter Decision meetings, A. L. Ward received ninety-three into the church at Lebanon, Ind. The church pledged $2,500 toward the Men and Million fund recently.

Pres. Pritchard of Eureka spent most of May with the Men and Million team in Virginia. He returned the 24th for the Commencement season activities. He himself will preach the Baccalaureate Sermon.

C. C. Morrison is being called to most of the Disciple churches in Chicago to deliver an address on his South American trip. He has a vivid and human description of the "for gotten continent."

East End church, Pittsburgh, of which John Ray Ewers is pastor, has decided to postpone their building enterprise for another year on account of the excessive cost of building materials, the shortage of workmen and because the congregation is planning now for a larger and better building than was originally proposed. Mr. Ewers wishes suggestions for providing the equipment for religious education in the new building.

H. C. Armstrong was called to Nebraska by the illness of his father recently but while he was home the father began to mend. The Men and Millions team had a successful day in Baltimore while Mr. Armstrong was gone.

O. F. Jordan is booked to make the grade school commencement address in Evanston June 15. The Odd Fellows will hold a Memorial service in his church June 18.

Campbell Institute Bulletin

VOLUME 12 JULY, 1916 NUMBER 10

"Red helpless little things will come to birth,
And hear the whistles going down the line,
And grow up strong and go about the earth,
And have much happier times than yours and mine,
And some day one of them will get a sign,
And talk to men, and put an end to sin,
And then God's blessed kingdom will begin.

"God dropped a spark down into everyone,
And if we find it and fan it to a blaze
It'll spring up and glow, like—like the sun,
And light the wandering out of stony ways.
God warms his hands at man's heart when he prays,
And light of prayer is spreading from heart to heart;
It'll light all where now it lights a part.

"And God who gave his mercies takes his mercies,
And God who gives beginning, gives the end
I dread my death; but it's the end of curses,
A rest for broken things too broke to mend.
O Captain Christ, our blessed Lord and Friend,
We are two wandered sinners in the mire,
Burn our dead hearts with love out of thy fire.

"And when thy death comes, Master, let us bear it
As of thy will, however hard to go;
Thy cross is infinite for us to share it,
Thy help is infinite for us to know;
And when the long trumpets of the Judgement blow
May our poor souls be glad and meet agen,
And rest in Thee. Say 'Amen,' Jim." "Amen."

JOHN MASEFIELD in *The Widow of Bye Street.*

EDITORIAL NOTES

The Campbell Institute fellowship rests upon no artificial basis. The men of this organization are in a majority of cases graduates of a few of the great high grade universities of the country. In many instances they were actual classmates in these institutions. They have often worked together at the big tasks of the Disciples of Christ. While there is no doctrinal standard for membership in the Campbell Institute, they have much the same habits of thought and about a large number of things, practical unanimity of opinion. It has taken twenty years to create this fellowship, and only time could have brought it to its present perfection. Our twentieth meeting stirs the hearts of our members as no other one ever did.

Twenty years ago, the Disciples of Christ had scarcely heard of many of the modes of modern thought. They were rapidly settling down into a narrow doctrinal system with the Covenenant theology and an exaggerated baptismal consciousness as its basis. They were headed into a blind alley to follow the history of such organizations as the Adventists of the Plymouth Brethren. The going of young men to Yale and Harvard brought a fresh current of thought to the movement. Instead of a vicious inbreeding of ideas there came tremendously vigorous life from a cross-breeding of the intellectual life. The Campbell Institute has encourged these educated young men who joined the Institute to keep up their intellectual life, and to give their ideas to the brotherhood. But for the Institute, some men might have been tempted to hide their light under a bushel.

Before us lies the next twenty years of our history, which will be lived in the most wonderful world that man has ever seen. After the war, the crust of custom will be broken and all the new life that has been incubating under the shell will break out of its prison to spread its wings in the glorious light of day. It will be a world in which social recognition will go on rapidly. Fundamental ideas will change in many ways. Never were educated men more needed. In the next twenty years we may be conscious not only of a mission to the Disciples but to the world.

The summer is the best time to read for many busy men. Pastors who are swamped with detail all year welcome an opportunity to get away and sandwich a good book in between golf and fishing. For such purpose the various handy volume editions of good books are unexcelled. The great books of established reputation are now published in the Everyman's Library at thirty-five cents, and from the seven hundred volumes in print, a fine selection may be made. The Home University Library presents up-to-the-minute matter in brief compass and many of the volumes on the series are already authoritative.

The Campbell Institute has within it many kinds of temperament. We are supposed to be a company of fire-eaters who would delight to overturn all the traditions of the fathers. We have been sufficiently exhorted about the danger of such extreme attitudes. There is a more insidious danger, however, which probably affects our men. In undertaking to be "practical" we may so completely bury our convictions that we shall have no testimony for the world. The success of life for a teacher or minister is more than drawing a good salary, as we would all admit. Real success is to contribute to the world's knowledge and to the upbuilding of the world's life. To continually conform to the stout convictions of non-progressives in our fellowship is to fail dismally and to betray the truth. We shall hear again this year at our annual meeting the same pleas for moderation that we have heard for twenty years. May we also hear some man brave enough to insist that the educated men of the Disciples of Christ should have some convictions that are dear enogh to be worth fighting for and sacrificing for. It is only thus that we shall have the thorough respect of our brethren who may differ radically from the opinions we hold.

A CONSTITUTIONAL AMENDMENT

Notice is hereby given that at the annual meeting this month there will be proposed an amendment to the constitution which will provide for the payment of dues by associate members at least when they are not actually in school.

A BIT OF THEOLOGICAL GOSSIP

Charles M. Sharpe

The members of the Institute will have noticed that the department of Theology has been strangely quiescent for several months. I have no doubt that your gratitude has been fully proportioned to your wonder, acquainted as you are with the garrulity of the head of this department; and I am a bit sorry to dispel your wonder now at the expense of your thankfulness.

I did not fully understand my lack of disposition, material, or ability for the discharge of my duty in connection with this department of the Bulletin until recently. My good friend, Dr. George H. Combs, explained it in his recent sermon at the Missouri State Convention. He said that on account of the European war and the pro-occupation of the German scholars with other matters, the American theologians are cut off from their source of supplies. Since they have been altogether dependent, for ideas, upon German Rationalism, our American advanced thinkers are stranded, and we may now promise ourselves a season of rest and renewal of Christian faith. My friend Dr. Combs appeared to be greatly delighted and encouraged over this situation which has developed for the cause of true religion in our beloved country, even though it comes about by reason of a great world tragedy. "It is an ill wind that wafts benedictions to nobody." But, I have seen no theological books recently that I cared to review for the Institute in the Bulletin. That is my good fortune and yours. So we are all glad.

But why am I writing this loosely constructed article, when I have nothing at all to say? In the first place, Mr. Jordan was anxious to have some copy and he was not particular where he got it. He actually drew a sight draft on my theological bank, not knowing that I am overdrawn, and would have to issue fiat money or plead bankruptcy. In the second place, I have just paid up all my back dues in the Institute, and I feel so light-hearted and respectable that I want to get back into notice. It may be that this is the real reason that Jordan has asked me to write this rather longer article than usual. Henry may have given him the tip, and that is their way of recognizing a wanderer's return to the fold of the faithful. There is more

joy in the heart of the Secretary-Treasurer over one delinquent that payeth up than the ninety-nine punctual persons who never get behind.

In the third place I have some rather interesting gossip which I want to pass along. Perhaps you have seen something and heard something of the little discussion between Mr. Kershner and myself. Shortly after the Congress he wrote requesting the privilege of publishing my paper, along with his review in the Christian Evangelist. I was glad of this opportunity of reaching the great constituency of the Evangelist with a discussion so good-natured and vital withal as that between Editor Kershner and myself. In sending my paper I stipulated that in case it was desired to criticise my positions further I should have liberty of publishing a reply in the same issue with the criticism. This was freely granted and Mr. Kershner sent me a copy of an additional word of his own in review of my rejoinder. I wrote another short essay endeavoring to arrive at complete understanding with my friendly and courteous critic with reference to some very fundamental presuppositions. This last interchange between us was to have appeared very soon, but for some reason—lack of space, no doubt—it has not yet appeared. I have, however, received word from Mr. Kershner that he thinks our positions have both been made sufficiently clear, and that it will hardly be fair to his readers to take further space at this time. He expected, however, to publish the two papers referred to above, and will, perhaps, yet do so. In the meantime I am doing him no injustice, I trust, by referring in informal article to one or two of the points at issue between us.

In his original criticism of my view to indefinite variability of the formal elements in Christianity, Mr. Kershner urged that I would logically be driven either to the Roman Catholic theory of the Church or to the complete abandonment of any sort of Church at all. When in my rejoinder I disclaimed this alternative and alleged Democracy as the outcome of my view with its concept and practice of freedom, he returned with the charge that my position involves the mistaken theory of anarchy. He said that Democracy must have some regulative constitution to guarantee its development according to its own type. This, of course, brings up the whole question as to the

nature of Democracy. In my rejoinder I tried to show that in the development of our own American democracy it has not been any specific formal provisions of our written constitution that have guaranteed its development according to type, but rather because the whole document, and the life of the American people are permeated with the principles and ideals of democracy. Likewise that which guarantees the development of Christianity according to its own type is not any definite formal elements of unchanging character existing in its original constitution, but rather the ideals and purposes of Jesus as embodied in his personality.

But you will be more interested in some of the reverberations of his discussion from the field at large, than in the discussion itself. I have had some interesting letters from various sources. One brother, a theological teacher in one of the Bible Colleges, writes as follows: "I have read with great care your article. That you may not be misled as to my position, let me say to you frankly that I deem your position not only tending if taken, to the destruction of all for which Disciples have stood for more than a century, but subversive of all which Jesus Christ, our Lord, taught touching these things." A well known attorney in one of our middle-west cities where our people are strongest writes: "This discussion, it seems to me, will be of permanent value not only to the members and the church-men of the Disciples, but to Protestants generally. You have expressed most clearly and logically ideas which appear to me of exceedingly great importance to our church at this time. I have felt for years that I am somewhat out of harmony with the leaders in our movement, because I could not agree with some of their ideas as to what they consider the essentials of our profession of faith. I agree most heartily with the position expressed in your article, and would like very much to have this discussion in book or pamplet form to preserve in my library." A physician over in the heart of Missouri writes: "I find nothing inconsistent in your position. The discussion goes to the bottom—deals with fundamentals—and should strengthen and cheer the seeker after truth. I have much trouble in trying to get my theology on a working practical basis. Like many others, no doubt, I have gone from a state of passive credulity to benumbed and chill atheism, then back to an un-

certain and shifting position between these two extremes." I want Ames and Winders to take notice that there is one man, even in Missouri where they have to be shown, that finds something practical in what I have written.

I do not refer to these letters for the sake of the slams or the compliments contained in them, but that you may know of the interest generated by such discussions, dry and theological as they may be. There is an appetite among the people for doctrine if it is vital and robust. We are facing a new day of interest in fresh theological constructions and statements. Our great need is an organ that will give them to the people. The letters mentioned are merely samples of many others that came to me with reference to this particular discussion. I have no doubt that Mr. Kershner received many more than I received.

Fellow members of the Campbell Institute, I believe we are coming into a new atmosphere of opportunity for the circulation of ideas. Let us be considerate and temperate, and frank.

PENTWATER LETTER

By E. S. Ames.

(Some who have thought of E. S. Ames as a rationalist would hardly recognize him in this mood. This letter to his church is reproduced as an expression of the vacation spirit and that C. I. men may know a valiant exponent of our cause better.—Editor.)

I have just made a fire in the good old-fashioned fireplace. Its crackling music makes a genial, friendly spell throughout the house.

Out of the windows to the west I look over Lake Michigan which has been rather quiet for the two days since I came. That is about as long as one mood lasts and a rather leaden sky suggests a possible storm. Usually our human moods blend into the moods of nature and by the time she seems to tire of too much warmth and soft sunshine, we are also ready for the thunders and roaring waves. How a wild storm over the water acts vicariously for our pent up human restlessness'

Last evening we had a marvelous sunset. It was one of those in which a single strip of cloud at the horizon meets the descending fire and furnishes a curtain for brilliant, dissolv-

ing views. At last the sun is half sunk in the water. The upper edge is hid by the cloud and the section of molten gold between it and the water floats like a ship of fire upon the open sea. The edge of the cloud above and the wide stretch of waves and the sky are wondrously illuminated. A cubist painter would need a full palette of vivid colors to reproduce it, and if he succeeded, many an observer of his canvas would doubt whether such shimmering lights and profusion of tints ever really existed in nature. Tonight the spectacle seems likely to be omitted. What endless variety in the procession of days in nature and in our human hearts.

To my left, out of the window to the south, branches of oak trees heavy with leaves make a screen through which little glimpses of the sky can be seen. The wind stirs through it all with pulsing life. To my right out of the northern window are the pines, their high black trunks tipped with billowy green. The pines are most sensitive to intruders. They do not endure houses built close to them. They have already given way in many spots to the maples and oaks. But they still give character to these sand dune hills. They are the "second growth." Here and there along our paths are the great stumps and sometimes the moss covered trunks of the mighty sentinels which stood here until forty years ago. Then the white man invasion occurred. Ruthlessly and wastefully the old forests were shorn from the earth in the mad, unthinking rush to turn them into gold. Now, when people come from the rushing city to build little summer shacks for shelter they have to buy pine grown in the far south. But the new pines have the old stateliness and the rich odor and the deep shade. They seem to sway over our heads like proud keepers of the earth, harboring the birds and sighing with a music which tempers all the brightness of summer with hints of autumn.

The village of Pentwater ought to be painted in evening tones. It has had its day as a bustling lumber camp. The people struggle on with a theoretical understanding that the days of prosperity are over, but with an unconscious, habitual attachment to the place which is at times pathetic. The owners of two little shops where I have often loafed and talked religion have gone during the winter—one to Missouri and one to the city. Those who remain extoll the climate and look more

eagerly each season for the return of the resorters.

The only boat which came into this port last season has now been discontinued, and one laconic citizen remarked, "Yes, and we're going to let the channel dry up now!" You get here now by Goodrich boats to Muskegon and then by the famous Pere Marquette Railroad, or by the railroad all the way from Chicago. The railroad is promising to adjust its schedule so that one may leave here at seven in the evening and catch the boat at Muskegon to arrive in the city early the next morning.

But we who like the quiet life for our vacation are rather glad to have the place somewhat difficult of access. It will not be over-run by excursionists or by stylish birds of passage. It will continue to be a plain haven for honest, weary bodies who love nature as she is and a few companionable souls equally honest and tired!

To be sure we have availed ourselves of some comforts out here on the dunes. We have electric lights and a community telephone for emergencies. We have also our own water system which pumps the water to a tank on a high hill and distributes it to our cottages clear and cool. We are also within fifteen minutes of the post office and of automobiles. But these things do not greatly concern us.

Those who like to fish do so in the little lake—Pentwater Lake—which contains bass, pickerel, and shoals of speckled beauties. Last night I dreamed of fishing. I was "all dressed up," wading in shallow water on the edge of a deep hole. I had a yellow apricot on my hook for bait! Soon I caught a five pound fish different from any I have ever seen on land or sea. It was white bellied and black on its back, without scales. I asked a native of the land what it was and he said, "That's an angel fish."

An event of significance in the book world is the production of a handy volume set of the last edition of the Encyclopedia Brittanica. It is printed on the high grade India paper, but the type has been reduced by a photographic process so that it is much the same size as that employed in the Bulletin. The maps and illustrations are all present and the subject matter is unaltered. The price is less than half the present price for the larger edition. The minister with small salary will find the hand volume set a real opportunity.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

"Ancient Town-Planning." By F. Haverfield. (Oxford, Clarendon Press, 1913. Pp. 152).

Here is another idea which was anticipated by the ancients. The material collected in this volume was presented, in part, to the London Conference on Town-planning in 1910.

In barbaric or uncivilized times, towns have consisted of a temple, castle, church, or other dominant building, one or two processional avenues for worshipers at sacred festivals, and an adjacent chaos of tortuous lanes and squalid houses. Even Athens, Sparta, and Rome departed but slightly from this pattern. The use of the straight line and the right angle marks the work of civilized and rational men. Despite abortive beginnings in Egypt, Babylonia, and elsewhere, the art of town-planning probably began in fifth century Athens, when Hippodamus of Miletus laid out the Piraeus in checkerboard fashion. This is the type which St. John chose for his New Jerusalem in Rev. XXI, 13 and 16.

The Romans took over the Greeks' ideas in this matter but usually marked off one principal avenue north and south and another east and west after the manner of a Roman camp, with lesser streets branching from these. Their blocks, for which the Greek term was "plintheion" and the Roman term was "insula," were more often oblong, sometimes narrowly so, than square.

In Italy a few cities still use considerable parts of their ancient street-plans, in Gaul and Germany, Treves and Cologne employ two or three streets, in England, which has enjoyed less continuity of civilization than any other of Rome's western provinces, there is not a single example. The dark ages wrought this mischief; tortuous lanes were more easily defended in street fighting than were broad, straight avenues. But in the 13th century the tide turned once more and has never ebbed again. In 1682 Penn introduced the system into America at Philadelphia.

The whole matter is interesting as showing the slow and painful steps by which mankind at last became able to plan in units and as indicating how closely the forms of modern life depend upon ancient ideas.

CHAMBER OF OLD TESTAMENT

By Chas. E. Underwood

The Bible Study Curriculum

The writer is unable to dismiss from his mind at this time the interest that has claimed special attention through the past weeks. He therefore has decided to inflict on the reader some conclusions in respect to the subject noted above.

Educators now hold that education lacks the keystone unless the will be trained. The will is trained by the inculcation of great principles which the will translates into specific rules of moral conduct. These principles have their highest expression in the utterance of Mt. Sinai and the Mount of Beatitudes. Therefore teach the Bible. Teach the Bible to all the youth, whatever the prospective vocation. Teach the Bible to all as persistently as you teach English to all.

What an opportunity for the church college! We have not yet begun to apply the principle recognized by educators. Each college has built up courses for ministerial courses, and has sought to teach everything. Why not merge this whole ministerial plan in the plan for universal Bible courses, leaving the technical training for graduate years? Why not standardize our whole curriculum for reaching the whole student body.

I believe it would be desirable to encourage each student to take a minimum of 10 semester hours in Bible Study out of his total of 120 semester hours for the full course. It should be possible for each student who so desires to major in Biblical and related fields, in other words, to secure a minimum of 30 semester hours in these fields.

Following is a practical suggestion. Each school should have at least one professor of Biblical History and Litertature. The following courses would make an excellent curriculum, all of which could be credited toward the A. B. degree:

Life of Christ and Apostolic Age,	3 hrs. per week,	total 6 hrs.
History of Israel.....	3 hrs. per week,	total 6 hrs.
O. T. and N. T. Literature.....	2 hrs. per week,	total 4 hrs.
The Greek New Testament.....	5 hrs. per week,	total 10 hrs.
One intensive Bible Course.....	2 hrs. per week,	total 4 hrs.
Total.....	15	30

This plan would command the full time of the one professor,

and offer sufficient electives for a good cultural course. Courses in Church History and Religious Education could be given in connection with other departmental work.

This plan would gain recognition of graduate institutions, and help to correlate the work in our own colleges, to the end that we may make more complete the education of our youth.

CHAMBER OF PASTORAL DUTIES

By John Ray Ewers

These are the glorious days of the Out-'o-Doors. It becomes a sacred duty to consecrate the forenoon to eighteen holes of golf. There is only one June in each year and one needs to store his soul with the perfume of roses. There will be grey days in December when you will need the stored-up sunshine of summer. Out of doors then, wave your arms on the hills, let the sun smite your forehead, open your lungs to the air that is sweet from the meadow and the forest. The crimson rambler hangs over the wall, the daisy possesses the field, the grass is tall—knee-deep in June.

Last Sunday we took our gospel out-of-doors. We carried it up to the park. Hundreds of people were on the lake, under the trees, in the swings, strolling along the paths, driving in their cars, wheeling the precious baby, sitting on benches looking into fond eyes. We went where the people were. All week they had been behind the counters, leaning over the desks, battling with the fierce heat before furnace doors, sweeping rooms, baking bread. Now they smiled in the great park.

They seemed to like the churchless gospel. The little organ gave the pitch and a hundred voices sang, "If Your Heart Keeps Right." It sounded good under the trees and over the lake. The folks came up closer. A layman told a Bible story and told it well, using plenty of street talk and modern eloquence. There was a prayer and another good song, "I need Thee Every Hour." The folks hung around and met us and asked where we were from. Then the autos chugged away, the young folks strolled off, the proud "Daddy" pushed the cart, the youngsters ran somewhere else, the church-people stood around and talked it over. The gospel prospered by its airing.

The summer is a fine time to GO with the gospel. All year we have been saying, "COME." The summer is the time to take the gospel out of doors. Take it into the streets, into the parks, into the factory, up on the roof-garden, out on the lawn. The summer is the time to get into God's great open air.

CHAMBER OF RELIGIOUS EDUCATION

By H. C. Armstrong

Training for Christian Citizenship

If a man is a citizen of two worlds, education should make him a good citizen of each. Religious education therefore has the task of training boys and girls for good citizenship in this present world as well as that of prepearing them for possible citizenship in the world which is to come. The Bible School and the Church have a work to do in this connection.

One thinks at once of several important ideals and duties which ought to be made prominent in the program of training for good citizenship. First of all there is the great doctrine and duty of peace. More and more there will be need for clear thinking and sound conviction on the question of military policy. Our boys and girls must be thoroughly nurtured in the Christian doctrine and ideal. Second, there is the duty of respect for authority and regard for law. It is all too justly charged against us Americans that we are lacking in respect for authority, parental, civil and religious. This is a most serious defect. Also our boys and girls, and men and women, need to be taught the higher purpose of law and need to be trained to think more of the common welfare and of the public good.

Christian citizenship is unselfish citizenship. Again there is great need of training that will lead our people into the Christian attitude toward our immigrant neighbors. They are many and here to stay. Democracy and religion have the task of making us their fellow-citizens as well as that of making them ours.

Finally, and above all, our boys and girls, and men and women, must be taught to recognize God and His law in social and civil matters as well as in personal life. Morality and religion have primary rights and prerogatives in citizenship.

What can we do to help in this important task? Several things. First, observe the twenty-first birthday of the young men of the School with an appropriate recognition ceremony. Second, have a fitting and instructive service on the Sundays before such days as election day, July Fourth, Washington's and Lincoln's birthdays, Labor Day, Thanksgiving Day and Flag Dag. Another thing that would be found to be very profitable is for the superintendent or pastor to bring to the School occasionally the Christian interpretation and application of current political and civil events. Also, have the boys and girls find out and tell their classes who their Congressmen and other officers are, what the duties of their officers are and what qualifications one should possess in order to be eligible to such offices. Finally, let us teach our boys and girls and all our people to pray daily for our Nation and for our President. This is a New Testament commandment.

Let us plan to give Training for Citizenship a large place in our next year's Bible School and Church program.

NEWS NOTES

By Edward A. Henry

Dr. Willis A. Parker of Pomona Colloge is teaching at the University of Chicago this summer. He is living in Hitchcock Hall. He supplied the pulpit in Dr. Ames' church June 25.

J. K. Arnot of Musselshell, Mont., arrived in Chicago June 16 with a bride of a week. The Institute members extend most hearty congratulations to Mr. and Mrs. Arnot who are living for the summer at 1137 E. 57th St., Chicago, while Mr. Arnot takes work in the University.

An event of more than passing interest was the wedding of Dr. Clarence H. Hamilton and Miss Lulu Snyder at Nanking, China, on April 18. All of our members join in wishing them a long, happy and successful lifetime of labor in needy China.

Vaughan Dabney is quoted by the Evangelist as saying that when he left Oakland he left the Disciple's ministry and is now candidating near Boston for a Congregational pulpit. We have no direct word from Mr. Dabney.

Rodney L. McQuarry, who is filling the South Broadway pulpit in Denver for the summer, has accepted the chair of

Sacred Literature at Eureka College to begin work this autumn.

Lee E. Cannon, whose department of literature in the Bulletin has been so much enjoyed during the past year, has accepted the chair of German at Hiram College for next year. He is taking summer work at the University of Chicago.

Joseph E. Smith and wife of Eureka Colleg are taking summer work at the University of Chicago and living at 1126 E. 54th Place, Chicago.

Claire L. Waite asks that his address be changed to read 1339 N. Wahsatch Ave., Colorado Springs, Colo.

J. Leslie Lobingier has left Chicago for his old home in Santa Monica, Cal., and gives his address as 1029 Wilshire Blvd., Santa Monica, Cal.

Chester G. Vernier reports the birth of Dorothy Jane on June 21st. This makes two girls and one boy for Prof. Vernier. He has accepted a professorship in law at Leland Stanford University for next year. We congratulate him upon the new daughter and lament his removal from the middle west.

Burris Jenkins announces that he is called out with the Missouri militia for service on the Mexican border as chaplain of the 3rd Missouri National Guard. This will prevent his reading the paper announced in the program for the summer unless Carranza comes to terms quickly so that Uncle Sam can release the guardsmen.

A. C. Gray writes that overwork and need of a complete rest will prevent him from preparing the paper he had promised. Aside from these two all the papers announced will be delivered.

W. C. MacDougall has accepted a call to Waukegan, Ill., but will continue to live in Chicago and do work at the University.

C. C. Rowlison sends word that he is surely going to come for that big meeting and asks to have a room reserved for him at the Hayes.

Carl A. Burkhardt of Franklin, Ind., is another new pledge for the summer meeting. He also reserves a room at the Hayes.

A few members have returned the blanks to propose new members to be voted upon at the summer meeting. We hope to receive many more during the next two weeks.

Northwestern University announces the election of our

own Pres. Roy C. Flickinger to a full professorship of Greek and Latin. He has had the rank of Associate Professor for some time past.

We are in receipt of a splendid letter from Tolbert C. Reavis, Buenos Aires, to be read at the annual meeting. We hope that many of those who can not come will send letters. One item of news in it we cannot keep. Plans have been perfected by which the Disciples are to join with the Methodists in the college the latter are now supporting in that city. Mr. Reavis has been elected Professor of Philosophy in the new union school.

Eureka College is rejoicing in the gift of money for a new science building. Eureka is certainly making splendid progress and rapidly coming into possession of a splendid material equipment.

R. W. Gentry is again platform manager of the Winfield, Kans., Chautauqua, one of the largest in the west.

A. W. Fortune preached the baccalaureate sermon for Kentucky State University and the sermon was printed entire in the Lexington Herald.

The China Press, the leading paper of the Orient, prints in full an address on "A Layman's Impressions of the Endeavor Movement" which Judge Lobingier delivered at the National Chinese Endeavor Convention at Hangchow, China on April 9.

Campbell Institute Bulletin

VOLUME 13 OCTOBER, 1916 NUMBER 1

A SONG OF QUIETNESS

Be still, my heart, and let the world rush onward;
Be still awhile, that we may be with God.
Why should we follow, follow still in madness?
Why should we bow to Mammon's tyrant rod?
Be still, be still! Now let us wander backward,
Through flowery fields that we have hurried by.
Let us, as children, pluck again the daisies
That fleck the fields as stars the midnight sky.

Be still, my heart! What profiteth this fretting,
This ceaseless strife, by proud ambition stirred?
What gain shall come from all this greed for getting?
Be still, my heart, while God declares His word.
More truly speaks the lily of the valley
Than busy marts, with spirit-killing roar.
Be still, be still, let Silence be your teacher.
Be still, my heart, and heed the world no more.

—Thomas Curtis Clark.

EDITORIAL NOTES.

The Campbell Institute is soon launched upon the twenty-first year of its existence. Misrepresentation and ridicule have been meted out to it through the two decades that are past but it has lived on until today the organization is nearly twice as strong as it was ten years ago. There is a reason for the life of every social organization. The Campbell Institute finds its reason for life in its declared purpose of keeping up the intellectual and spiritual life of its members. Many of the old ways of being religious are passing out of the world. A new way is being found and we may claim with all humility that the religious life of the Disciples of Christ has been enriched by the labors and achievements of the Campbell Institute.

We welcome into our ranks the new members. They may fancy they have joined themselves to a company of radicals. We fear they will soon be disillusioned by the conservatism which they will discover in our ranks. The Institute has no consistent witness on doctrine, though in some general way its members may be described as "modern men." We hope our new members will find the group composed of thoughtful men who love books and research and the finer things of the spirit. These new members are urged to do their bit to add to the world's knowledge. It is thus that they will prove their right to be called loyal members of the Campbell Institute.

The time is not far distant when the developments upon the foreign missionary field will demand the attention of all missionary Disciples. There is a federation, amounting almost to a union, on most of the great fields. It is fundamental to such a plan that there should be a free interchange of members. The Disciples will be compelled at an early date to practice such interchange or else take down our slogan for Christian Union.

A query to the many teachers of the Campbell Institute would be in order. It is to be observed that Disciple colleges have turned out an unusual number of graceful platform speakers, but not many writers proportionately. Is that due to an accident of Disciple development outside the colleges, or do our institutions need to require more writing from their students?

This is the day of the printed page and we hope the new generation of leaders will be men who know how to express themselves forcibly and yet beautifully through this medium.

Reports from a number of our colleges bring the good news that there is an increase in the student body. Eureka college reports the largest enrolment of its history. Meanwhile every college in the land has a certain number of Disciple students. In Northwestern University, a Methodist school, there are about thirty Disciple students every year, but this year only three or four of last year's group are back, which serves to show something of the wanderlust that is in the modern student. It would be worth the labor of some statistician to find out the number of Disciple students in all colleges and universities each year. We might thus trace the development of the educational idea among us.

As our pastors lay out the fall program a place should be left for the larger ministry. If the first duty is to the parish, the duty of the true minister does not end there. We owe our thoughts and ideas to the big enterprises of the world we live in. Many things in our town would go better through the kindly interest of a minister. The truth we have for the world may be floated out on many barques. It is not enough to succeed in the parish. Campbell Institute men should be big enough to succeed in their cities and become an appreciable force in the nation as well.

Our constitution permits the election of but one man to Honorary Membership at any annual meeting. In the twenty years of the Institute just six men have been selected for this honor. This year the eminent American Disciple poet and artist, Nicholas Vachel Lindsey, was selected as our seventh Honorary Member. It is hardly necessary to say that his address is Springfield, Ill.

Rupert A. Nourse of 542 Frederick St., Milwaukee, Wis., is a new Cooperating member. Mr. Nourse is Vice-President and General Manager of the Stowell Company of Milwaukee, and a very active layman in the local church there. He hopes to be able to attend Institute meetings in the future.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

Among the most notable of recent publications in philosophy is the special number of the Philosophical Review for May, 1916, published by Longmans at $1.50. It has nearly 300 pages devoted to the papers and addresses read at the two special programs of the American Philosophical Association at Philadelphia, last Christmas, in honor of the sixtieth birthday of Professor Josiah Royce of Harvard, who was present at a banquet at which were read letters of congratulation and appreciation from various scholars in this country and Europe. On that occasion Professor Royce responded with some personal and biographical remarks which are included in the volume. He was profoundly moved by the event and addressed an engraved letter to each member of the association. Two portraits enhance the value of the volume, which also contains a bibliography of Royce's writings with some 120 titles, including articles, and also complete references to critical reactions on Royce of other writers.

There is not space here for even a catalogue of the contents of the book, which includes nineteen titles, Howison, Dewey, Bakewell, Calkins, Sheldon, Spalding, Cohen, Cabot, and Hocking being represented. The best comment is perhaps that of Professor Creighton in the preface:

"It is interesting to note that these papers, although contributed by men who in some form acknowledge a debt of gratitude to Royce, and many of whom have been his pupils, are largely critical as well as appreciative. It is doubtless true that although we may adopt rough labels like 'Ideaism', 'Pragmatism', 'Realism' for rough classificatory purposes, yet philosophy does not tend to develop in this country in the form of closed schools. The influence of a teacher like Professor Royce, great as it has been and is, does not lead to the literal adoption of his doctrines, but manifests itself in stimulating and promoting the spirit of inquiry and of universality through which his own philosophy has been developed. This, indeed, has everywhere been characteristic of the great teachers. The spirit of true loyalty has always been, **amicus Plato, sed magis amica veritas.**"

The recent death of Professor Royce only renders the volume increasingly valuable and timely.

CHAMBER OF PASTORAL DUTIES

By Perry J. Rice

It is with no little reluctance that I yield to the importunity of the executive committee and assume charge of the Chamber of Pastoral Duties. Removed as I am, and have been for the past seven years, from the centers of religious thought and life I fear that I shall have little of interest and profit to say to the readers of the Bulletin. But I seem to have no power to resist, and shall therefore endeavor to perform the services as requested.

The first month after the vacation season is usually a trying one for me, and I judge it is for most pastors. I am full of plans for the season's work but the lethargy of the summer is still apparent and the organization is somewhat in need of repairs. It requires a high degree of generalship, and an abundance of patience to mobilize and marshal the forces. Fortunately or unfortunately, however, in these days the pastor is the organizing head of the local congregation, and failure here means failure all along the line. Happy is the pastor who returns from his vacation refreshed in body, mind and spirit, and with clear cut ideals as to the ministry his church should perform. He needs all the strength he has to make those ideals the ideals of his church, and to arouse in a group of leaders at least a passion of achievement.

Returning from my vacation in August I read two articles in the July number of The American Journal of Theology, one by Arthur C. McGiffert on: "The Progress of Theological Thought During the Past Fifty Years," and the other by Herbert Perry Faunce on: "Religious Advance in Fifty Years," which stimulated my thinking and greatly revived my interest in preaching. After these recent decades of remarkable progress and change in religious thought there is nothing the church needs so much as such a statement of the faith as will at once calm the fears of the timid and arouse the interest of those who have moved in the advance column. The men who are presenting such a message are not complaining about the ungodliness of the age or the indifference of the people. It is doubtful if the church ever faced greater opportunities than she faces today. Here is a part of a paragraph from Professor Faunce's article which is both reassuring and awakening: "There is more of vital Christianity in the world today than ever before, but it is seeking and finding novel chan-

nels for its utterance. It is like a mighty and restless river, which veers and lurches and suddenly carves out for itself a new channel. The houses built beside the old river bed are still standing, but they are uninhabited. The old wharves are there, but no steamers call—the mighty river and the mighty life it creates have moved away." It is the business of the pastor to find these new channels and build beside them.

CHAMBER OF LITERATURE

By Lee E. Cannon

Brander Matthews "Chief European Dramatists"
(Houghton Mifflin, 1916, $2.75)

In this excellent collection, companion volume to "Chief Contemporary Dramatists" we have twenty-one dramatic masterpieces, from Aeschylus' "Agamemnon" to Ibsen's "A Doll's House," illustrating the development of dramatic literature. The book covers a wide range. Among others, we have plays from Lope de Vega, Calderon, Goldoni and Holberg. Classical French and classical German drama are well represented.

An appendix contains short notes on the authors and very brief discussions of the plays. There is a very meagre bibliography.

Although we may not agree with all the selections and omissions, this volume affords a valuable survey of a great literary type. The various dramas suggest interesting comparisons of theme and technique, and reflect the audiences of their periods.

Previous to the Great War there was an evident tendency in the Christian religion to become the religion of Christ. This tendency was reflected in literature as is shown by such works as Hauptmann's "The Fool in Christ", Frennsen's "Hilligen lei", Sudermann's "Johannes", Rostand's "L Samaritaine', Fogazzaro's "Il Santo", George Moore's "The Brook Kerith" (Macmlilan, 1916 $1.50)

This book is evidently skillfully constructed and artistic in its suggestion of local color, but based critically on rather uncertain ground. Mr. Moore assumes that Jesus did not die on the cross, but was rescued, still living, by Joseph of Aramathea, a religious dreamer, and concealed in a colony of Essenes near the brook Kerith. There he lived for thirty years, repenting of his

teaching and learning that "if we would reach the sinless state, we must relinquish pursuit." The result is quietism. The story is one of disillusion. Is the implication that we have been following a false trail? Anyhow, this reinterpretation of Jesus' message is a very interesting symptom, and should scatter some **fermenta cognitionis.**

A scholary little book is Professor Fletcher's "Dante" (Holt, 1916, .50, H. U. L..) The author, acting on Norton's suggestion that it is needful to know Dante as a man, attempts an interpretation of the man from his writings, under the following heads; Dante's Personal Confessions; The Teaching of Dante; The Art of Dante. The result is an illuminating portrait of a great artist and teacher. I have found this essay very helpful and suggestive and commend it to your attention.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

The group of men in the Institute who are professionally interested in the Classics is not a large one, and I have therefore sought to appeal to a larger audience by reviewing non-technical works. I have derived much encouragement from hearing occasionally of members who read the Bulletin "from cover to cover" every month. These are perforce readers of this chamber's reports. Of course, I suppose there are few of us who have not devoted some time to the study of Latin or Greek, and certain manifestations of interest on the part of non-professionals have been welcomed. Yet, the friends of other disciplines would sometime give these subjects the reputation of having no meaning or value to men of tdoay. Indeed, a writer in one of our church papers has recently declared that the "dead" languages are often studied "with no better reason than that the ability to quote Latin is a mark of culture." It is fortunate for Mr. Morrison that his editorials are not widely read among my confreres, else by now his sanctum would be under the uninterrupted drumfire of outraged classicists. I believe too profoundly in the classical study to acknowledge that any one could get no more out of it than this. Yet I can not empoly my space here to argue the point. It is curious, though, that the classical scholars of my acquaintance quote the ancients with great moderation, evidently

believing in Chesterfield's dictum, "Wear your learning like your watch, in a private pocket, and do not pull it out and strike it merely to show that you have one."

One class of books which I have thought ought to interest members whose specialties lie elsewhere treats of fields in which the ancients have anticipated modern ideas or institutions. To this class belong Tod's "International Arbitration amongst the Greeks," Clarendon Press. The Greeks, in truth, cannot be said to have invented international arbitration, but they applied it more widely and rendered service to the cause of peace by making it known to the Romans and hence to the modern world. In chapter I. Tod colects the inscriptional evidence for 82 cases of arbitration; still others are known from literary sources. The high-water mark was reached in the 2nd century B. C. with 50 cases, of course an incomplete list. This compares very favorably with 136 cases in the 19th century. The Greeks also included treaties which arranged for the arbitration of future disputes. Unlike the moderns, they did not exclude questions of national honor or any other sort from the scope of these treaties.

CHAMBER OF MISSIONS

By W. D. MacDougall

Has interest in missions suffered something of a slump in general among those who designate themselves as "modern" in their characteristic attitude toward the problems of life and thought? There are not a few indications which would lead one to think that such in general is the case.

Upon whom rests the fault of this changed attitude, if fault there be in this situation in question? The writer of this department holds, whether rightly or wrongly, that this situation is the result of remissness. Upon whom does this burden of blame lie?

Is it upon the missionary? Consciously or unconsciously are the missionaries in general too sentimental? The writer knows of a missionary, who, in his missionary addresses before the home churches, for the purpose of making his appeal effective, carried about with him an odd-shaped shoe from a certain well-known country. On the basis of that foreign shoe he made not a few moving appeals before Western audiences. Another, with

ere motives also, plays up a certain mother's sacrifice with t prominence and effectiveness. With all respect to those, with sincere motives, do this sort of thing, it is nevertheless ain that we cannot build up and maintain in our home con- ency an abiding and ever-deepening interest in the great task orld-missions so long as it is based on mere **thrills.** Thrilling gs there indeed are in practically every missionary's exper- e, but when one thrusts these into prominence, as one is so n tempted to do, it is almost certain to be the missionary, er than the big task of missions, which get into the hearer's s of attention. Then for the most part interest in missions s as long as the thrill lasts; and in the end the last estate of hearer is almost worse than the first.

The writer believes that this in general has been the weak- of much of the missionary material that has been presented re the home constituency. As a result the rank and file of tern Christendom have little more than the remotest idea he stupendous task in which modern missions is engaged in great world-fields.

Yet it is hardly possible that the missionaries and mission- leaders are altogether to blame for the slump, described ve. May it be perchance that the man of modern approach not in general thought his way far enough along into the per significances of the missionary movement, connected with vital Christianity? The wrtier does not profess that he has e so, but he sincerely asks the question as to whether or not are to settle down to think of the sociological aspect as the really gripping and worth-whlie aspect of this great world- rcling movement? While much of such a discussion would n upon what is to be included under the term sociological as- t, yet, taking it in its commonly accepted significance, the ter up to the present at least has a deep conviction that there nuch more in the heart of the Christian missionary propa- da than the "sociological aspect" connotes.

In this department in the following issue a review will be en of James Bissett Pratt's recent book on "India and Its ths". His approach is psychological. It is interesting and of significance. The book was published at the close of year by Houghton, Mifflin & Co.

CHAMBER OF HISTORY

By Roscoe R. Hill

In accepting the duties of this Chamber a second time, I feel that I should express my appreciation of the kind words of the Executive Committee. I shall try not to let my change of work interfere with my general reading for the Chamber.

The problem of making an end to war is one that should occupy the mind of every thinking person. Leaders of thought need to be well informed upon the subjects of pacifism and militarism; they should know the history of both doctrines. With a view of presenting the arguments of both sides of the problem, Professor E. B. Krehbiel of Leland Stanford University, has prepared an exhaustive syllabus under the title of "Nationalism, War and Society," (New York, Macmillan, 1916; xxxv, 276 pp.). Professor Krehbiel is a pacifist by training, for his mother taught him to hate war, and is an ardent advocate of all that will serve to bring about world peace. At the same time he is a true scholar and presents not a partisan viewpoint, but gives a careful outline of the arguments for and against both sides of the question.

The first part of the volume is entitled, "Nationalism, its Character, Fallacies and Faults". Here are given topics dealing with the definition of nationalism, the defense and faults of nationalism, the results of armed peace, the economic consequences of war, public debts, the sociological, biological, political aspects of war, and morals. Part two, deals with the "Modern Political and Social Changes and their Reaction on International Rivalries". This part includes studies of the role of force, a history of the institutions of warfare, and modern communication with the resultant economic, social and intellectual internationalism, and the attempts at political internationalism.

Part three outlines the "Progressive forces, which seek to overcome the faults of nationalism and establish an order of things in agreement with the evolution of society". After pointing out the fundamental objections to war and treating the earliest pacifist movements, a section is devoted to "Peace through diplomacy" by which nationalism is retained. International law, international arbitration, the Hague conferences and an international judiciary are the topics of this section. The volume reaches its climax in the section treating of 'Peace

through cooperation" by which nationalism is abandoned. The agencies of international organization and federation which naturally bring limitations on national sovereignty, and the schemes for diminishing the chances of war and compelling nations to keep the peace are here set forth. A study is given also upon the important subject of education and peace.

The outline of the thirty separate topics, each of which may serve as the basis for one or more lectures, is followed by a carefully arranged bibliography. The interesting introduction is furnished by Norman Angell. The volume is a guide to the study of pacifism and militarism, which should be in the hands of every public speaker.

A LETTER FROM J. H. GARRISON.

(At the annual meeting a committee was directed to send the greetings of the Institute to J. H. Garrison, as he was repored to be ill. The members will be interested in the reply. Ed.)

Mrs. Garrison and I count it a thing to grateful for that we still hold a place in the memory and affections of the body of younger men who make up your Institute. Sometimes there is a chasm formed between the older and younger men in the church which is unfortunate. We need each other. I am sure that we who are past our three score and ten need the stimulus and enthusiasm which the younger men can furnish and it may be that the experiences of age may have something to impart to the younger men.

We cannot avoid growing old in body, but no Christian has a right to grow old in spirit. In spirit, I feel today as young as ever and my interest in the younger people was never so great. "For though the outward man perisheth, the inward man is renewed day by day,"—by contact with the source of all life, union with whom is life eternal.

You will be pleased to know that both Mr. Garrison and myself are quite well at present and hope to get east this coming autumn.

Please convey my sincere thanks to your fellow-members for your gracious greeting and good wishes.

Fraternally yours,

J. H. Garrison

INSTITUTE MEETINGS.

A C. I. luncheon will be held in connection with the General Convention at Des Moines, Friday noon, October 13, immediately after the conclusion of the morning program. It will be held in the Hotel Chamberlain and reservations will cost 75c a plate. It will be possible for members to bring guests, but it will be necessary to notify Professor Kirk or Mr. Flickinger, in advance, of the number required.

The C. I. was organized in Springfield, Ill., October 19, 1896. The actual twentieth anniversary day, therefore, falls in the week after the Des Moines Convention. At the summer meeting it was voted that,wherever two or more members could do so, they be urged to dine together on the evening of October 19, either by themselves alone or in the company of congenial friends. In pursuance of this plan the following men have been asked to serve as local chairmen to make arrangements at the centers indicated:

Claremont, Cal., W. A. Parker
Columbia, Mo., G. D. Edwards
New Haven, Conn., J. C. Archer
Iowa City, Ia., Ellsworth Faris
New York, N. Y., J. M. Philputt
Des Moines, Ia., Sherman Kirk
Kansas City, Mo., B. A. Jenkins
Indianapolis, Ind., C. E. Underwood
Cleveland, O., W. F. Rothenburger
Canton, Mo., H. B. Robison
Eureka, Ill., V. W. Blair
Youngstown, O., L. G. Batman
Chicago, Ill., R. C. Flickinger

The members in or near these cities are urged to put themselves in immediate touch with the nearest chairman. This celebration falls rather close to the meeting in Des Moines, but it is thought that those who do not go to the Convention will enjoy in addition to the other attractions, the fresh reports from those who do go.

It was further voted that isolated members should remember the evening of October 19th in some appropriate way with their families or congenial friends.

At the Des Moines Convention, R. C. Flickinger will be at

Savoy Hotel where he may be reached with regard to the titute dinner.

SUMMARY OF THE ANNUAL REPORT OF THE SECRETARY.

	1914	1915	1916
Regular	113	129	138
Cooperating	10	9	13
Honorary	5	6	6
Associate	19	18	22
Totals	147	162	179

Financially the standing of members is as follows—

Regulars paid in full 105
Cooperating paid in full 7
Total paid in full 112
Honorary, no dues 6
Total in good standing 140
Associate, no dues 22
Number owing dues 39
Total membership 179

Summary of the Treasurer's Report.

Owing to several causes, one of which was the early meet- (in June) and another the financial stringency during the t year of the war, we started the fiscal year of 1915-1916 with ery small cash balance on hand. A circular letter in August ught excellent returns. After that the usual January, April June billings of all delinquents brought in only meagre re- ns. The expenses for the year were a little heavier than us- because with the 1915 meeting in June the July issue of the letin for that year fell into this fiscal year so we have actually ne the expense of eleven Bulletins instead of ten. The figures the years are,—

Receipts.

June 22, 1915. Cash on hand .....$ 26.93
Dues paid to July 25, 1916 ..... 257.00
Dues paid during meeting 17.00
Total $300.00

Expenses

Bulletins (11 numbers)	$230.05
Postage and Exchange	19.48
Stenographer	28.95
Office supplies	20.60
Total	$299.08
Cash on hand July 27	1.85
Total	$300.93

NEWS NOTES

By Edward A. Henry

W. G. Alcorn left his place at Monroe City, Mo., on August 1, in order to begin work at Hot Springs, Ark. During his five years at Monroe City he added 122 to the membership of the church.

John K. Arnot who has been for several years in charge of a Congregational Church at Musselshell, Mont., has settled in Chicago in charge of the Grayland Congregational Church. He will do some work in the Chicago Theological Seminary which is now a part of the University of Chicago. His local address is 4908 W. Byron St., Chicago, Ill.

Lee E. Cannon who has been Professor of Modern Languages at Eureka College for a number of years has left to take a similar position at Hiram College where he begins work this fall.

A. L. Cole closed his work at Cecil St., Toronto, on July 30 and spent the balance of the summer at his old home in Center, Mo., where he may still be addressed. He will locate with some good church this autumn.

J. L. Jarvin spent the summer in Chautauqua work, beginning at Jacksonville, Fla., in May and ending in Racine, Wis., in September. He was in Chicago the latter part of the month and reports a very happy and prosperous summer. He will continue his Efficiency Meetings with churches this autumn. His first season in this work was very successful. He begins a meeting with L. G. Batman in Youngstown, O., on November 25. His permanent address is Cambridge City, Ind.

Rodney L. McQuary, who graduated from Yale School of Religion in June, begins his work in the Chair of Biblical Literature at Eureka College this autumn.

Raymond A. Smith, after a successful work as Principal of Beckley Institute, Beckley, Va., has gone to Wilson, N. C., to become President of Atlantic Christian College.

C. G. Vernier has resigned his Professorship of Law at the University of Indiana to accept a similar place at Leland Stanford University. Of the law faculty of eight there are now four Chicago men so Prof. Vernier feels very much at home. His address is 95 Bryant street, Palo Alto, Cal. He writes "We like the town, the University and most of all, the people, who seem very cordial. The Law School is the largest department out here and has a fine building in which I have a very comfortable office. I look out of my window through a massive arch upon a bunch of palm trees. There are low mountain ranges in view both to the east and the west."

One of the items of interest in the business sessions of the recent Institute meeting was the reelection to membership in the Institute of William Dunn Ryan, 204 Breaden St., Youngstown, O. Mr. Ryan was a member of the Institute some years ago but saw fit to resign. More recently he expressed a desire to return and was duly elected. He has accepted and once more takes his stand with our company.

Another new member is Rev. Hugh B. Kilgour, pastor of the Wychwood Church of Christ, Toronto, Canada. Mr. Kilgour is a graduate of McMaster University and spent the past summer in the University of Chicago. His address is 666 Euclid Ave., Toronto, Canada. His church has thirty-five of its men in the armies of Canada. This is an example of thep rice that Canada is paying in this war.

Another new member is Irving S. Chenoweth, 1418 Euclid Ave., Philadelphia, Pa.,who was also elected to membership at the recent meeting. He accepts with pleasure and assures us of his hearty cooperation in pushing forward the high educational ideals of the Institute. He has his A. B. and A . M. from Eureka, his B. D. from Union Theological Seminary and is spending what time he can spare working toward a Ph. D. in the University of Pennsylvania in the field of Sociology.

Rev. Clay Trusty of Indianapolis, Ind., and Rev. C. Roy Stauffer of Cincinnati, O., were also elected to membership. They attended the summer quarter of the University of Chicago and were visitors at most of the Institute sessions.

William R. Howell becomes the new Principal of Beckley Institute where he has been an efficient teacher for several years.

It is hoped that all the Institute members saw A.W. Taylor's report of his study of the college training of Disciple ministers as published in the Christian Century of September 14. This study was financed by the Institute and covered two years of work. It was to have been presented as a paper at the annual meeting but Mrs. Taylor's illness kept Mr. Taylor away and the paper arrived too late to be read at the meeting.

H. F. Burns was the preacher at Lincoln Center, Chicago, during the months of July and August.

Upon September 10, J. Sherman Hill and his wife closed a meeting at Holt, Mo., with 90 confessions, 77 of whom united with the Christian church and the others with other churches of the community. Mrs. Hill spoke several times, especially to women's meetings. It was a great meeting in every way.

Fred S. Nichols of Iowa City went to the Mexican border as a chaplain.

Mr. and Mrs. Guy Sarvis spent the summer in Japan visiting the missions there.

Perry J. Rice will not be at Des Moines Convention this year as there is to be a big Irrigation and Soils Products Exposition in his city which seems to require his presence at home.

The Evanston church, O. F. Jordan, pastor, has received 7 new members on the autumn's work already, with propects of a number more.

Roscoe Hill writes:

"We spent the summer weeks in California, where I gave lectures on Latin America in the Summer Session of the University of California, under the auspices of the American Association for International Conciliation. We had a very pleasant time. Came back over a month ago and school began here the 21st of August, so we are well on the way towards the end of the first semester. We held the annual meeting of the church on Sunday with an all day meeting. I was chosen S. S. superintendent for the ensuing year and will try to do something along that line."

The story of our annual meeting was written up but there has been such demand for space in this issue that the article must be used in the next issue.

Campbell Institute Bulletin

VOLUME 13 NOVEMBER, 1916 NUMBER 2

EDITORIAL NOTES

There has been quite a sensation in Discipledom over the refusal of C. S. Medbury to allow Burris A. Jenkins to occupy his pulpit on convention Sunday. This kind of discrimination proves a boomerang to the man who practices it. Many Disciples will raise the question whether such a man has enough breadth of mind to preach to college students.

Rumor in the convention of a seemingly well authenticated sort brought a report of another piece of discrimination which had a different ending. Abram Cory of the Men and Millions Movement ran a pencil through the name of E. S. Ames on the list of pulpit appointments for convention Sunday. The local committee were not willing to allow this discrimination to stand and Dr. Ames preached. This kind of thing on the part of missionary leaders grows more expensive every year.

A most obvious discrimination was made on the program of the missionary conventions against some men that would have certainly spoken if they had been in some other communion. C. C. Morrison the past year completed a most noteworthy service for the missionary enterprise at Panama and in South America. When you ask a missionary secretary why he was not invited to speak, you get an interesting answer. Dr. Willett made a trip around the world of which we have heard nothing, though he spent much time with Disciple missionaries. Among the Living Link institutions there is only a small group of churches contributing as does the Hyde Park church. Who has asked Dr. Ames to recount his methods in interesting his church in world-wide missions?

The timidity of our leaders has given us on the whole quite poor convention programs lately. A man not in the Institute

looked over the program and said to another man, "A safe program, isn't it?" His inflection was significant.

The time has come for men of progressive tendencies to claim for their brethren the leadership which properly belongs to men of training and vision. Cowardly acquiescence in injustice in the name of fictitious peace will never discharge our duty to the brotherhood or to our own consciences.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

W. B. Pillsbury: "The Fundamentals of Psychology," 1916, New York, The Macmillan Co., 560 pages.

Margaret Floy Washburn: "Movement and Mental Imagery," 1916, Boston, Houghton Mifflin Company.

Occasionally I am asked by some member of the Institute to recommend a text-book on psychology which will enable one whose work is in a different field to be en rapport with the recent developments of the science. The work mentioned above is not a revision of the former book by Professor Pillsbury, but new and much larger. It will, in my judgment, be very widely used by teachers whose view of psychology is functional and biological. More than eighty pages are devoted to the nervous system, nearly half of these being used for the discussion of the functions of the cerebrum. In addition, there is much physiological material in the chapters on sensation. The subjects of perception, sensation, and nervous system occupy 344 pages, and The Self receives the usual brief and inadequate half chapter at the end. But it is an excellent book.

Miss Washburn has written on a very timely subject for psychologists, but has avoided technical language so that the general reader will not find the work difficult reading. The extreme positions of the modern behaviorists is not taken, but an attempt is made to discover movement in all kinds of imagery, to show that kinaesthetic imagery is really movement, and that imageless thinking can be explained in terms of movement. The bibliography includes 162 valuable references. The work commemorates the fiftieth anniversary of the founding of Vassar College.

CHAMBER OF LITERATURE

By Lee E. Cannon

Professor Phelps's instructive discussion of "The Advance of the English Novel" (Dodd, Mead & Co., 1916, $1.50) is both readable and scholarly. In general the criticism is sound, although there is a tendency at times to sacrifice strict accuracy to epigram. Of especial interest is the treatment of the "Mid-Victorian" period, and of those contemporary novelists who write with "soberness of mind." Considerable attention was attracted by Dr. Phelps's definition of a novel as "A good story well told." The trouble is that the definition needs defining.

Miss Margarete Muensterberg's translation, "A Harvest of German Verse" (Appleton, 1916) is a work of true patriotism. It will introduce those readers who are not acquainted with the originals to that deeper, and we believe, more genuine German spirit which is at present overcast by what Professor Francke calls a "spirit of superciliousness." Although the classics are well represented, particular interest attaches to the folk-songs, and to the contemporary verse of such poets as Dehmel and Rilke. I should like to mention especially the schoolboy's poem, "For Us."

The war has aroused a great interest in Russian literature. An excellent guide into this field is Kropotkin's "Ideals and Realities in Russian Literature" (A. Knopf, 1916, $1.50). The contents of this book first appeared as Lowell lectures and were published several years ago, but now come out in a new edition. The presentation is interesting and has the ring of authority. After summarizing briefly the early literature of Russia, the author begins with Pushkin and treats in detail the greater writers of the past century, but mentions also many of lesser rank.

Russian literature is quite intimately connected with life, and this work throws much light on the Russian character.

Members of the C. I. will be interested in Vachel Lindsay's "A Letter About My Four Programs." Although it is intended primarily for Publicity Committees in places where Mr. Lindsay is to speak, it contains much humor, vision, and beauty. Descriptions of the programs, bibliographical material, and a number of poems and drawings are included. I should like to call attention to the tract, "The Soul of the City Receives the Gift

of the Holy Spirit," which Mr. Lindsay considers as, perhaps, the index to all his writing.

CHAMBER OF CLASSICAL LANGUAGES

EDITED BY ROY C. FLICKINGER

"Greek Religion," by Arthur Fairbanks (American Book Company, 1910) is not one of the latest books, but it deals with a subject which has been somewhat neglected in the study of comparative religion. In his introduction the author says that "Greek religion has exercised about as much influence, though indirectly, on various phases of modern life, as Greek mythology has exercised on modern literature." He says further in this connection, "It is strange indeed that the religions of India and China, and even of savage races, should have been studied diligently to the neglect of religion in Greece and Rome. The student of Greek religion is not to search for Christian conceptions in another field, but to investigate the facts and interpret them in the light of the highest religious experience he knows."

The book is fairly well prepared to present the subject in a comprehensive but condensed form. The opening chapters deal with the phenomena of religion at Athens in the fifth and fourth centuries B. C., then the main periods in the history of Greek religion are presented, and in Part III the significance and influence of Greek religion are considered. In Part I are chapters on Revelation and Inspiration, The Worship of the Gods, The Greek Gods, and The Soul and the Future Life.

In his historical sketch of religion in Greece, Part II, the author divides the periods as follows, giving a chapter on each: The Beginnings of Greek Religion, Religion in the Greek Middle Ages, Religion in the Seventh and Sixth Centuries B. C., Religion in the Fifth and Fourth Centuries B. C. in which Hellenism is at its height, and The Outcome of Greek Religion. Part III has chapters on Religion in Relation to Art and Literature, Religion and the Organization of Society, Religion and Philosophy and the Distinctive Nature of Greek Religion.

To those who are interested in a restatement of the nature of Greek religion, its forms of worship, the Eleusinian mysteries, and the influence of the religion of the Greeks on Christianity, this book is worthy of a careful reading.

Sherman Kirk.

CHAMBER OF SYSTEMATIC THEOLOGY

By Chas. M. Sharpe

Theology and Preaching

Theology has two main interests to serve. First, the practical interests of the thinking mind; for man is never able to rest in fragmentary, loose-jointed systems of ideas. He seeks to unify his intellectual life, and theology is his attempt to give an account of religious experience in such form as will articulate with the total rationalized content of his experience in general. But along with this irrepressible demand for intellectual consistency, and the need for a personal comfort resulting from such equilibrium of the psychical life, men of faith have always desired to share their spiritual values with others. "Woe is me if I preach not the Gospel."

Now preaching presupposes hearers, and hearing presupposes understanding. The effort, therefore, to preach the Gospel in such terms as will attract, convince and convert others has ever been a fruitful source of new theologies. The evangelistic motive has perhaps been the chief factor in theological change, and the effectiveness of a theology in evangelism is ever its most decisive test.

These two motives or interests are ever reacting upon and modifying each other. No vitally minded man can easily continue to preach a theology which has lost its relation to his best thought and largest knowledge, Neither can that theology long satisfy his mind when once it has become impotent in the work of convincing and persuading men toward the religious life.

An excellent example of theological response to the practical needs of the preaching art is seen in President De Witt Hyde's recent volume, "The Gospel of Goodwill" (Macmillan Co., 1916, cloth, 12mo, $1.50).

The author has already in former books done much to popularize the social conception of theology, and now in the present volume he offers to the minister a most attractive and stimulating program of preaching. He approaches the problem in true evangelistic fashion by taking the point of view of the hearer. He inquires what are the interests which most deeply concern, and the forces which most profoundly move the men and women of our times. He analyzes some of the great secular

scriptures of the day in order to find how the best interpreters and leaders of modern life understand the situation. Some of these are as follows: "The Servant in the House," "The Passing of the Third Floor Back," "Within Prison Walls" (Osborne), "An American Citizen" (Brooke), "How Belgium Saved Europe" (Sarolea), "The Battle with the Slum" (Riis), "The Everlasting Mercy," and "The Widow in the By-street" (Masefield). All these he finds are saturated with the "Christian Spirit of Goodwill."

President Hyde, therefore, presents and elaborates a view of Christianity in terms of goodwill—a thoroughly social conception and yet, as he shows, having as its necessary correlates the great ideals of a Personal Goodwill in whom the Universe subsists, and a personal immortality for all those who embody goodwill in character.

The chapter headings are very suggestive:

I. The Gospel of Goodwill: Christ's Expectation of Men.
II. Falling Short of Goodwill: The Meanness of Sin.
III. Restoration of Goodwill: Repentance and Forgiveness.
IV. Goodwill in Secular Vocations: Service.
V. The Cost of Goodwill: Sacrifice.
VI. By-Products of Goodwill: The Christian Virtues.
VII. Goodwill in Society: Reform.
VIII. Fellowship in Goodwill: The Church.

These are indeed messages for the times. I can conceive of nothing more worth while for the ministers of the Institute in their scheme of reading than to cover thoughtfully the field suggested by President Hyde from the point of view he has outlined. It would mean a most vital and effective season's preaching I am sure.

CHAMBER OF EDUCATION

By Herbert Martin

John Dewey's "Democracy and Education," from the Macmillan press, is the one outstanding book of the year in its field. A thorough study of this volume with its twenty-six chapters during the coming winter evenings would yield a most valuable insight into the meaning and function of education. It will repay careful study.

The author has a philosophy of life in which education finds its motive and setting. Education is not a thing apart. Training for citizenship is achieved through identifying the school, its program and activities, wth actual life situations and problems. Mental development and increasing capacity for adaptation to one's total environment are identical. "The self is not something ready-made, but something in continuous formation through choice of action." Knowledge is inseparable from conduct. The studies of the curriculum understood in their social significance possess moral value. "All education which develops power to share in social life is moral." The mental qualities of "open-mindedness, single-mindedness, sincerity, breadth of outlook, thoroughness, assumption of responsibility for developing the consequences of ideas which are accepted, are moral traits." The intellectual quality of morality is a most valuable emphasis. Morality, not as conformity to external prescription, but as the inner meaning of social relationships, Prof. Dewey would say, not only may be taught, but is of the very essence of all genuine teaching and learning.

CHAMBER OF SOCIOLOGY

By Robert E. Park

Some of the most fundamental contributions to our knowledge of social life have been made by men who have not been professionally or professedly students of society. The explanation is simple enough. In the long run our knowledge of social life is based on our knowledge of human nature and, up to the present moment, our knowledge of human nature has not been reduced, in any large measure, to the formulas of a technical science.

From this point of view it is not too much to say that one of the most important recent contributions to sociology is John Dewey's "Democracy and Education." Although published as one of a series of educational text-books, this is actually a philosophical treatise. It is a criticism of current educational theories; an application of a general philosophical point of view to a body of concrete ideas and practices. It serves, therefore, to illustrate a point of view as well as illuminate a subject matter. As a matter of fact, whosoever wants to understand

the significance of philosophical pragmatism will do well to read this book. He will miss the technical terms, but he can not fail to profit by the insight that it offers.

Philosophy, as William James once remarked, is very largely a matter of definitions and distinctions. It adds little or nothing to our positive knowledge, but contributes to our insights by the keenness of its analysis and the novelty of its interpretations. It is in this sense that "Democracy and Education" is a contribution to sociological literature. This might be expected from the fact that it is an attempt to define education as a social function like religion and government. It is in one of its aspects, at any rate, a form of social control.

CHAMBER OF HISTORY

By Roscoe R. Hill

When the thoughts of the average American turn to the problem of the Pacific, the first remark is apt to be, "Well, we must ultimately have war with Japan." So persistently has this idea been set forth in yellow journals, in the halls of Congress and elsewhere, that many accept it without question. It is therefore reassuring to read a volume which shows that the interests of Japan and the United States in the Pacific basin are mutual, and should not and probably cannot lead to a conflict, which, if it came, would be "national suicide for Japan." This book is "Japanese Expansion and American Policies" (N. Y. Macmillan, 1916; viii, 267 pp.), by J. F. Abbott, who for fifteen years has been a student of the Far East and was for a time instructor in the Imperial Japanese Naval Acdemy.

The first three chapters of the volume give a brief summary of the history of Japan, showing especially the problems she had to meet and overcome in the struggle to free herself from treaties providing for extraterritoriality and limitation on the power of laying tariffs and to make herself recognized as one of leading powers. The friendly part which the United States played in this process and the social and diplomatic relations of the two countries are set forth. Other chapters follow upon which the main conclusion of the book is based. Here it is shown that Japan could not hope to manage the Philippines, even though she might possess them (chap. 4). The discussion of

the economic evolution of Japan shows her to be in the transition from the agricultural stage to the industrial, with an increasing need of a field for the development of export trade (chap. 5). The growing population makes necessary emigration, but here the Japanese have to face the problem of the "Yellow Peril" in a "White Man's Country," on account of the attitude of Australia, British Columbia and the United States toward Japanese immigration (chap. 6). Despite the interests and international problms of Japan, however, the author can discover no great probability of war between Japan and the United States (chap. 7).

As a solution for the Eastern problem and our relations with Japan the author proposes an Asiatic Monroe Doctrine, which shall be recognized by the United States. The Japanese in seeking an outlet for their surplus population "find themselves excluded from the greater part of the earth's surface and in the most likely quarter, confronted with rivals and powerful opponents. To contend with the latter they must spend the bulk of their revenues for unproductive war machinery instead of putting them into profitable industrial machinery. This impoverishes the people and necessitates huge foreign loans. It is a vicious circle and there seems to be no stopping place." "Is there a way out for Japan and the rest of the world? Will the nations ever learn that the attempt to grab everything in sight simply to prevent another from grabbing leads to complicated ruin? We insist upon the Monroe Doctrine for America. Why not for Japan in Asia?" "Korea is a part of Japan now and South Manchuria is under her control. Let us accept the situation." "Commercally, therefore, and from the standpoint of strict national selfishness, it is to our advantage to keep Europe out of East Asia, which involves the acceptance of Japanese dominance in Far Eastern affairs. Every consideration points to a community of interest between America and Japan with reference to the development of China's trade."

Central Church, Lebanon, Ind., A. L. Ward, minister, held its annual meeting October 19. In the past nine months the church has received 105 new members and given $1,135 for missionary and benevolent purposes.

CHAMBER OF MISSIONS

By W. C. Macdougall

Pratt, in his "India and Its Faiths," very wisely calls attention to the fact that there are "four possible sources of information" concerning India "that should be regarded with caution." (1) The Indian himself: one must not believe everything he states in praise of his own religion; (2) Western writers, who are ultra-sympathetic. Pratt has well said that: Miss Noble and Fielding Hall represent the best of this type and Mrs. Besant the worst; (3) certain missionaries of earnest but narrow-minded type. A decade ago the writer of these notes, who was then on the eve of setting out for India, was told by an earnest missionary of the above type and one who had spent some sixteen years in the land, that everything there "was of the devil" and consequently to be denounced; (4) the assertions of the superficial tourist, or non-missionary European resident in India.

Should one follow the above classification in passing upon the books written on the varied phases of Indian religious life it is probable, as stated by Pratt, that DuBois' "Hindu Manners, Customs," etc., is a good example of the non-sympathetic attitude (3). This pictures the dark side of Hindu life and it is almost entirely relieved by any ray of the nobler. The picture is dark and it ought to be borne in mind that DuBois has given us first-hand information. His observations are limited by the fact that they were confined to South India and were made about a century ago. Then at the other extreme, as representative of the ultra-sympathetic (2) Sister Nivedita (Miss Margaret Noble). "The Web of Indian Life" serves as a good example. She writes about "living in a Calcutta lane" where "the powers of the imagination revive." I have lived in some of those Calcutta lanes in the Turkish-bath-heat of July weather, as well as during the cooler months, but I found no revival of the imagination. That may be due to a deficiency in me. Be that as it may, I think it is patent to all who know anything about her writings that she, by way of contrast with DuBois, can see nothing but the bright in India's life. Furthermore, her writings deal almost exclusively with but one part of India, namely, Bengal.

One ought not to read one of these books without also giving the other a careful perusal. But in case one's time is lim-

ited it would be better to read Pratt's volume. Here is the most illuminating and best balanced criticism of conditions in India that I have yet seen. It is rather an ambitious work with more than twenty chapters and 476 pages. Houghton, Mifflin & Co. are the publishers.

[Continued next month.]

THE ANNIVERSARY MEETING.

At 10:30 A. M., Wednesday, July 26, 1916, President Flickinger called the twentieth annual meeting of the Campbell Institute to order and the opening prayer was offered by Dr. Burris A. Jenkins. At this opening session there were more members present than attended all the sessions together last year, twenty-five being the total. Among the letters from absentees were very interesting communications from T. F. Reavis of Buenos Aires, Guy W. Sarvis and Clarence H. Hamilton of Nanking, China. In the absence of Messrs. Burgess and McDaniel, the opening paper was read by Dr. Charles M. Sharpe. From that point onward the program moved smoothly through the three days, an increasing number being present at each session. Wednesday afternoon Dr. Ames and Prof. Parke read very interesting papers o n"The Function of Thought in Religion" and "The Church in an Age of Enlightenment." Wednesday evening we had hoped to hear from P. J. Rice but in his absence we heard from Dr. Jenkins whose name was on the original program but was dropped after he started for the Mexican Border with the Missouri troops. The medical examination excluded him from the army so we had the privilege of hearing from him on "The Recreations of a Minister." He was followed by C. C. Morrison on his South American trip. This was an open session which was attended by forty-seven people.

Thursday dawned with no relief from the excessive heat which ruled throughout all the sessions. P. J. Rice had reached the sessions the night before too late to appear on the program so he presented his very interesting review of the Mexican troubles at the morning session. He was followed by Dr. Collins of Peoria, who presented a strong "Plea for a Closer Relation between the Physician and the Minister." Some members expressed the hope that this paper may appear in print. G. D. Edwards

then followed with the story of a Missouri church and its struggles "Through Anti-ism to a New Day."

Thursday afternoon was the business session, probably the chief point of interest of the whole series. After the annual address of the President, the Secretary's report and the Treasurer's reports were presented. The Editor reported a good year elsewhere in this issue.) The Editor reported an excellent year for the Bulletin. Dr. Sharpe, for the Committee on Resolutions, recommended that letters of sympathy and fellowship be sent to Dr. J. H. Garrison and to Dr. G. A. Peckham, the latter of whom had expected to be present at the meeting but was kept away by a serious operation. The same committee recommended the celebration of October 19. The committee on Amendments to the Constitution presented an extensive report out of which but three items were finally adopted, and these were all amendments to the By-Laws. The only important change was in regard to dues from Associate members, as announced elsewhere in this issue. The full constitution and by-laws as amended will be printed shortly. The report of the Committee on Membership was presented and after long discussion the names presented were acted upon. These elections will be reported from time to time as the acceptances are received. The Committee on Nominations recommended the reelection of the present officers. This report was accepted and the officers declared elected by C. C. Morrison, who put the motion. Thus the officers for the new year are Roy C. Flickinger, President; Charles E. Underwood, Vice-President; Edward A. Henry, Secretary and Treasurer, and O. F. Jordan, Editor.

After a somewhat long but very interesting session, the meeting adjourned in a body to Jackson Park, where lunch was taken at the German building, after which the whole party, with some wives and friends, took a boat ride on the lake.

It was rather late when the evening session was called to order on the church lawn, whither seats had been moved from the church. The two papers of the evening were by W. D. MacClintock on "Some Religious Values of Art," and H. F. Burns on "The Social Message of the Modern Drama."

Friday morning current topics were taken up in the form of a paper by C. G. Brelos on "The New Preparedness," and one by O. B. Clark on "A Citizen Soldiery." After a somewhat heated

discussion, F. O. Norton carried us back to academic thoughts through a paper on "Our Educational Conscience." Following this paper some items of business were presented. The most important was a report from the Committee on Institute Activities. This report urged that the present activities of the Institute be continued, that the present form of the Bulletin with Chambers be continued and that the Editorial Committee be instructed to hasten the publication of the Memorial Volume according to plans already worked out. This report was adopted with a motion by P. J. Rice that the Secretary transmit to the committee a record of actions taken by the Institute in regard to the volume, and that the committee be requested to reconsider its plans in the light of discussion, but that it have full power to carry out whatever plan seemed wisest.

The final session was called to order at 2:30 Friday afternoon. The chair announced the Editorial Committee: H. L. Willett, O. F. Jordan and Chas. M. Sharpe. Dr. Underwood then presented his paper on "The Kalevala Runes," followed by Dr. Parker on "Some Religious Values of Philosophy." J. H. Serena read the final paper on "Some Trials of a College President." The entire company then formed a circle, clasped hands and sang "Blessed be the Tie that Binds," after which the closing prayer was made by Dr. Ames.

The members present at one or more of the sessions were Messrs .Ames, J. K. Arnot, E. J. Arnot, Brelos, Buckner, Burkhardt, Burns, Cannon, Carr, Clark, Collins, Cordell, Crowley, Edwards, Ewers, Flickinger, Gates, Handley, E. A. Henry, Hunter, Jenkins, Jensen, Jordan, Kirk, J. L. Lobingier, MacClintock, Macdougall, McQuarry, C. C. Morrison, H. T. Morrison, Norton, Park, Parker, Pritchard, Rice, Ritchey, Rounds, Rowlison, Serena, Sharpe, J. E. Smith, W. H. Smith, C. C. Taylor, Underwood, Willett, Winn, Wolfe and Wood.

In addition there were present several who were elected to membership during the sessions.

Looked at as a whole, this meeting was by far the largest and best we have ever held. The attendance of members was 48, as against 34 in 1914, which was the largest previous number. Just one thing was unfortunate, the weather. But Chicago suffered no more than most of the rest of the country that week. The number and quality of the papers, the spirit and interest

of the members, the richness of the fellowship, all that makes an Institute meeting memorable was there. We had hoped for larger numbers but sickness and death in several churches kept a number away and mid-summer revival meetings kept some others. Suffice it to say that all who were not there missed a rich spiritual fellowship.

THE CAMPBELL INSTITUTE AT DES MOINES.

The Campbell Institute dinner held in Des Moines at the Chamberlain Hotel, October 13, 1916, was an outstanding event, being the largest affair of its kind in the history of the Institute. The dinner was nicely served, there was a very tasty printed program provided by the generosity of our president, and every word spoken was of a hopeful character, the Institute being praised by all as a form of fellowship for our trained men. Ellsworth Faris spoke on the Campbell Institute Catechism, showing that the Institute has none of the evil designs attributed to it, but only a constructive purpose of minisering to the scholarship and piety of its members. Underwood spoke on the Achievements of the Campbell Institute. Jordan said a word on the Responsibilities of the Campbell Institute Members in the Present World Crisis. Sharp spoke facetiously on the prospect of Peter Ainslie getting married. Morrison was facetiously introduced as a debater in a way that completely "flabbergasted" him. The Governor had spoken in the convention of the religious relics of another age in which he included religious debaters. Ewers said a word on Fellowship and Study. Graham Frank spoke optimistically of the future of the General Convention. Norton boasted of having in the Campbell Institute complete freedom of expression, and Martin, who followed, said he had that at home every day, thanks to his gracious wife. The ladies present enjoyed this passage of arms. Payne spoke on the larger vision. Jenkins told a funny story of a Jew converted in a Billy Sunday meeting. Billicoff, the hero, will live in our memories a long time. Judge Henry spoke appreciatively of the fellowship of the Campbell Institute and praised the Bulletin. C. A. Young spoke on the progress he discovers among the Disciples on returning to the East. Ames spoke discriminatingly of the convention in session. Willett made a statement about the Di-

vinity House. After a delightful session that lasted half way into the afternoon, E. M. Todd pronounced the benediction. The President, R. C. Flinkinger, had guided the meeting wisely and was a gracious presiding officer. Not one pessimistic note was struck. No one made light of Institute ideals and the old-time speeches about disbanding the Institute were conspicuously absent.

Members present, not previously mentioned, were Allen, Atkinson, Blair, Campbell, Clark, Cole, Gentry, Goodnight, Grim, Hunter, E. D. Jones, Kirk, Marshall, McKee, McQueen, Morehouse, H. T. Morrison, Myers, Nichols, A. B. Philputt, Pritchard, Rothernburger, Rounds, Serena, W. H. Smith, Stauffer, Stubbs, Veatch, Wallace and Winders. Former members present were Golightly, J. C. Todd and C. A. Young.

Besides these there were thirty others, wives of the members and invited guests, making 79 in all.

The thanks of the Institute are due Sherman Kirk for arranging so nicely for the luncheon.

AMENDMENTS TO THE BY-LAWS.

Article III, Section 2, of the by-laws was amended to read: "The annual fee of co-operating members and of associate members, after they have been out of school one year, shall be one dollar." Article III, Section 3, was amended by striking out the word "Associate" from the list of members who pay no dues. The cause of this action is evident. Most Associate members are in school. The Institute is glad to carry them on the mailing list of the Bulletin free and to continue so to do for one year after they leave school. After that it is hardly fair to other classes of members to carry Associates free. In fact, many Associate members who are holding pastorates have asked to be allowed to pay their share of expenses. This is now made the rule for all.

Frank Waller Allen reports that the Fellowship Movement in his church is starting off splendidly. The girls began with seventy-five enlisted.

Alva W. Taylor made the Convocation address at Williams Woods College this fall.

IMPORTANT NOTICE.

With the opening of a new year we need funds for the publication of the Bulletin. The new members are paying as they accept. All other regular members who have not paid now owe $2.00 each, all Co-operative Members $1.00 each, and all Associate Members who are out of school more than one year $1.00 each. All dues are payable in advance. Kindly remit promptly to Edward A. Henry, University of Chicago, Chicago, Ill.

There are no funds in the treasury to meet bills past due. There will be plenty of money for the year when the members pay up.

NEWS NOTES

By Edward A. Henry

Among the new members elected last summer, whose acceptances have been received since we went to press the last time, are S. J. Carter of Milwaukee, Wis., who is a prominent layman in the church there, and is connected with the Public Library; Louis N. Black, a book dealer, and Frederick A. Lind, a Chicago lawyer, both prominent laymen in the Irving Park church, of which W. G. Winn is pastor; and Thomas Curtis Clark, whose poetry is familiar to all of us through the Century and the Evangelist. Mr. Clark is office editor of the Christian Century. We welcome all these new members into our midst, and assure them of opportunities to contribute to the solution of many important problems.

The new membership address list, which is printed in this issue, makes it hardly worth while to comment upon recent changes . It is urgently requested that each man see if his address is correct, and if not, that he notify the Secretary at once in order that our records may be kept as nearly perfect as possible. All such changes will be properly noted in the Bulletin of next month.

Charles S. Early, who resigned at Oskaloosa, Ia., some time ago, and has been conducting evangelistic meetings, has moved his family to Liberty, Mo., where it will reside in the future while the husband and father goes about the country evangelizing. At present Mr. Earley is in a meeting at Martelle, Mo. His time is all engaged up to the holidays.

W. Garnet Alcorn recently received news that one of his broth-

ers had been killed "somewhere in France." Our sympathies go out to Mr. Alcorn, along with the hope that this merciless slaughter of the best blood of many nations may speedily come to an end.

All who heard it or have seen it have been much interested in the splendid history of Disciples' Educational Work in Indiana, which was the address of G. I. Hoover to the State Convention and which has been published in the Butler College Bulletin. Those who have not seen it should drop a card to Butler and ask for a copy.

Reports show that in his two years at Quincy, Ill., W. D. Endres has received 150 persons into the church there.

October 16 was the day chosen to celebrate the twenty-second anniversary of the organization of the Hyde Park Church in Chicago and the sixteenth anniversary of Dr. Ames' pastorate. On the previous Sunday sixteen people were received into the church. The reports presented at the meeting showed total receipts of money for the year amounted to almost $6,600, of which $1,896 went for missionary and benevolent purposes. The fiscal year closed with all bills paid to date and a balance of $300 in the current expense treasury and of $14 in the benevolent fund. Dr. Ames recently stated that he would never be satisfied until his church gives as much for missions and benevolences as it gives for current expenses. It may be interesting to remark that for many years no collection has been "taken" in this church. All pledges are secured by personal solicitation and all money is received either through the mails or through a collection box in the lobby.

First Church, Philadelphia, is prospering under the leadership of Irving H. Chenoweth. Sixteen thousand dollars has already been pledged toward a new building, which it is hoped will be started soon. For Sunday evenings this winter Mr. Chenoweth is planning a series of peace addresses by prominent speakers. Later a series on wage problems will be conducted in "open forum" style.

After four years at Belton, Texas, E. C. Boynton has taken the Hyde Park Church in Austin, Texas, where he recently began labors.

Graham Frank is in a meeting in his own church at Liberty, Mo., with E. E. Violett as evangelist. At the close of this meet-

ing, November 12, Mr. Frank at once begins another meeting for Richard W. Wallace at Lexington, Mo.

With the opening of the school year at Eureka, Verle W. Blair held a series of meetings on "Life Problems," each addressed by a different member of the college faculty.

Baxter Waters seems to have been a delegate to the Grand Lodge of Missouri Masons, which met in St. Louis some time since.

A. L. Ward of Lebanon, Ind., is chairman of a committee which is preparing for a Union Evangelistic Meeting in Lebanon. Some years since Mr. Ward held a similar position in Boulder, where he helped prpare for a "Billy Sunday" meeting.

After some months at the Mexican border as a chaplain, Fred S. Nichols has resigned and returned to his church in Iowa City. Ellsworth Faris made the address of welcome at the reception held to celebrate his return.

The work at Waukegan, Ill., is prospering under the wise and aggressive leadership of W. C. Macdougall. Mr. Macdougall continues his work at the University of Chicago, where he hopes to earn his doctorate a year hence.

George A. Campbell was elected First Vice-President of the General Convention for the coming year. E. M. Bowman of Chicago is Second Vice-President and J. H. Goldner of Cleveland is a member of the Executive Committee. Graham Frank continues as Corresponding Secretary.

The first year of F. F. Grim's pastorate at Lawrenceburg, Ky., has been marked by sixty additions to the church and renewed vigor in all departments of the church life. The Sunday School has surpassed all records in its history.

The Third Church in Philadelphia, which is served by Truman E. Winter, is carrying on a campaign to clear the debt on a fine new lot purchased in West Philadelphia. As soon as this is completed building plans will be taken up, and it is hoped that construction may begin in the late spring or early summer.

The acceptance of Charles O. Lee is just at hand. Mr. Lee was elected to regular membership at the meeting last summer. He is pastor of the church at Danville, Ind., a plant which furnishes its community with a full recreational and community center the year around. Mr. Lee is his own church printer.

The Chamber of Classical Languages is written this week

by Sherman Kirk. The Chamber editors all have the privilege of securing contributions from other members. In this way every Chamber might be represented each month, no matter how busy the editors may be. The members of the Institute are reading the Bulletin with care and every writer may be sure of appreciative consideration of his offerings.

L. P. Schooling of Standard, Alberta, Canada, sends in a postal note for two dollars and states that he does not know how he stands but sends this for good measure. He thought of the annual meeting at its time but could not be present. He says that he feels somewhat isolated but for that very reason is the more anxious to receive the Bulletin and keep in touch with the members of the Institute.

F. E. Davison of Spencer, Ind., is one of our new Associate Members, whose acceptance is recently at hand. We are interested to notice in a copy of his church paper, which was enclosed, that a space is provided for "Baptist Notes." Evidently Mr. Davison is working at Christian friendship if not directly at union.

MEMBERSHIP LIST OF THE CAMPBELL INSTITUTE.

Regular Members.

PREACHERS

Allen, Frank Waller, First Christian Church, Springfield, Ill.
Ames, E. S., 5722 Kimbark Ave., Chicago, Ill.
Armstrong, C. J., 1401 John Ave., Superior, Wis.
Armstrong, H. C., 744 Dolphin St., Baltimore, Md.
Atkins, Henry Pearce, Mexico, Mo.
Atkinson, Milo, 1132 S. Wellington St., Memphis, Tenn.
Baker, C. G., 41 N. Holmes Ave., Indianapolis, Ind.
Batman, Levi G., 1516 Florencedale Ave., Youngstown, Ohio.
Blair, Verle W., Eureka, Ill.,
Boynton, Edwin O., Hyde Prk Ch., Austin, Tex.
Brelos, C. G., 12042 Stewart ave., Chicago.
Burgess, Henry G., Canton, Mo.
Burkhardt, Carl A., Franklin, Ind.
Burns, H. F., Oshkosh, Wis.
Campbell, Geo. A., Hannibal, Mo.
Chapman, A. L., Bozeman, Mont.

Chenoweth, Irving S., 1418 Euclid Ave., Philadelphia, Pa.
Cole, A. L., Carthage, Ill.
Corn, E. W., 310 N. Blakely St., Dunmore, Pa.
Cree, Howard T., Augusta, Ga.
Dabney, Vaughan, Box 102, Durham, N. H.
Dailey, B. F., 279 S. Ritter Ave., Indianapolis, Ind.
Early, Chas. S., Nevada, Mo.
Endres, W. D., 810½ Oak St., Quincy, Ill.
Ewers, J. R., 1301 Denniston ave., Pittsburgh, Pa.
Frank, Robert Graham, Liberty, Mo.
Garvin, J. L., Cambridge City, Ind.
Gentry, Richard W., 802 E. Tenth St., Winfield, Kans.
Givens, John P., Hoopeston, Ill.
Goldner, J. H., Euclid and Streator Aves., Cleveland, Ohio.
Grim, F. F., Lawrenceburg, Ky.
Hall, Maxwell, 2510 Logan Bld., Chicago
Haushalter, W. M., East Orange, N. J.
Henry, Edward A., University of Chicago, Chicago, Ill.
Hill, Harry G., 52 Irvington Ave., Indianapolis, Ind.
Hill, J. Sherman, Paola, Kans.
Hoover, G. I., 5324 Julian Ave., Indianapolis, Ind.
Hotaling, Lewis R., State Line, Ind.
Hunter, Austin, 2431 Flournoy St., Chicago, Ill.
Idleman, Finis S., 375 Central Park W., New York.
Jenkins, Burris A., 2812 Charlotte St., Kansas City, Mo.
Jones, Edgar DeWitt, 805 Front St., Bloomington, Ill.
Jordan, O. F., 831 Washington St., Evanston, Ill.
Lee, Chas. O., Danville, Ind.
Loken, H. J., 2324 Dwight Way, Berkeley, Cal.
McCartney, J. H., Modesto, Cal.
McKee, John, Madelia, Minn.
Maclachlan, H. D. C., Seventh St. Christian Church, Richmond, Va.
Marshall, Levi, Nevada, Mo.
Moffett, Frank L., 604 Cherry St., Springfield, Mo.
Moffett, Geo. L., Pendleton, Ind.
Moorman, E. E., 45 N. Dearborn St., Indianapolis, Ind.
Morgan, Leslie W., "Wringcliff," Priory Rd., Hornsey, London, England.
Myers, J. P., 3028 Capitol Ave., Indianapolis, Ind.

Parvin, Ira L., 2224 Niagara ave., Niagara Falls, N. Y.
Payne, Wallace C., College of Missions, Indianapolis, Ind.
Philputt, Allan B., 505 N. Delaware St., Indianapolis, Ind.
Philpott, James M., 142 W. Eighty-first St., New York, N. Y.
Pike, Grant E., Lisbon, Ohio.
Place, Alfred W., Bowling Green, Ohio.
Reidenbach, Clarence, Milford, Conn.
Rice, Perry J., 1st Christian Ch., El Paso, Tex.
Rothenburger, W. F., 4518 Franklin Ave., Cleveland, Ohio.
Rounds, Walter S., Taylorville, Ill.
Rowlison, C. C., 919 Main St., La Crosse, Wis.
Ryan, William D., 204 Breaden St., Youngstown, O.
Schooling, L. P., Standard, Alberta, Canada.
Shields, David H., 915 W. Walnut St., Kokomo, Ind.
Smith, W. H., 203 E. Kirkwood Ave., Bloomington, Ind.
Stewart, Geo. B., 74 W. 126th St., New York.
Trusty, Clay, 859 W. 30th St., Indianapolis, Ind.
Van Arsdall, Geo. B., 541 Equitable Bldg., Denver, Colo.
Waite, Claire L., 1339 Wahsatch Ave., ColoradoSprings, Col.
Ward, A. L., Lebanon, Ind.
Waters, Baxter, Lathrop, Mo.
Winders, C. H., 108 S. Ritter Ave., Indianapolis, Ind.
Winn, Walter G. 4323 N. Kedvale Ave., Chicago, Ill.
Winter, Truman E., 1102 S. Forty-sixth St., Philadelphia, Pa.

TEACHERS

Archer, J. Clark, 571 Orange St., New Haven, Conn.
Boyer, E. E., Plymouth, Ind.
Braden, Arthur, 1300 Mount Oread, Lawrence, Kans.
Cannon, Lee E., Hiram, Ohio.
Carr, W. L., 5722 Kenwood Ave., Chicago.
Clark, O. B., 1234 Thirty-second St., Des Moines, Ia.
Coleman, C. B., 33 Downey Ave., Indianapolis.
Compton, Jas. S., Eureka, Ill.
Cory, C. E. Washington University, St. Louis, Mo.
Deming, J. L., 169 Bishop St., New Haven Conn.
Edwards, G. D., Bible College, Columbia, Mo.
Eskridge, J. B., Weatherford, Okla.
Faris, Ellsworth, Uni. of Iowa, Iowa City, Ia.
Flickinger, Roy C., Northwestern University, Evanston, Ill.

Garn, Herbert M., Canton, Mo.
Garrison, W. E., Claremont, Cal.
Gates, Errett, 5616 Kenwood Ave., Chicago, Ill.
Gibbs, Walter C., 515 S. Fifth St., Columbia, Mo.
Gray, A. C., Eureka, Ill.
Guy, H. H., 2513 Hillegas ave., Berkeley, Cal.
Hill, Roscoe R., Uni. of N. Mexico, Albuquerque, N. Mexico.
Holmes, Arthur, Penn. State College, State College, Pa.
Hopkins, Louis A., University of Michigan, Ann Arbor, Mich.
Howe, Thos. C., Butler College, Indianapolis, Ind.
Howell, Wm. R., Beckley Institute, Beckley, W. Va.
Jewett, Frank L., 2009 University Ave., Austin, Texas.
Jones, Silas, Eureka, Ill.
Kirk, Sherman, 2830 University Ave., Des Moines, Ia.
Lockhart, Chas. A., Canton, Mo.
Lockhart, Clinton, Fort Worth, Texas.
Lumley, Fred E., College of Missions, Indianapolis, Ind.
McClean, Lee D., 39 McLellan St., Brunswick, Me.
McQuary, Rodney L., Eureka, Ill.
Martin, Herbert, Drake University, Des Moines, Ia.
Morehouse, D. W., Drake University, Des Moines, Ia.
Norton, F. O., Drake University, Des Moines, Ia.
Park, Robert E., Uni. of Chicago, Chicago.
Parker, W. A., Pomona College, Claremont, Cal.
Peckham, Geo. A., Hiram, Ohio.
Plum, H. G., University of Iowa, Iowa City, Iowa.
Pritchard, H. O., Eureka, Ill.
Rainwater, Clarence E., 7301 Harvard Ave., Chicago, Ill.
Robison, H. B., Canton, Mo.
Serena, Joseph A., William Woods College, Fulton, Mo.
Sharpe, Chas. M., University of Chicago, Chicago, Ill.
Smith, J. E., Eureka, Illinois.
Smith, Raymond A., Atlantic Christian College, Wilson, N. C
Talbert, E. L., University of Cincinnati, Cincinnati, Ohio.
Taylor, Alva W., 708 Providence Road, Columbia, Mo.
Taylor, Carl C., 207 S. Ninth St., Columbia, Mo.
Todd, E. M., Canton, Mo.
Trainum, W. H., Ohio Northern University, Ada, O.
Underwood, Chas. E., Butler College, Indianapolis, Ind.
Vannoy, Chas. A., Canton, Mo.

Veatch, A. D., 1423 Twenty-third St., Des Moines, Ia.
Vernier, C. G., 95 Bryant St., Palo Alto, Cal.
Willett, Herbert L., University of Chicago, Chicago, Ill.

MISSIONARIES

Grainger, O. J., Mungeli, C. P., India.
Hamilton, Clarence H., University of Nanking, Nanking, China.
Sarvis, Guy W., University of Nanking, Nanking, China.

Y. M. C. A. SECRETARIES

Arnot, E. J., Ass'n Bldg., Adrian, Mich.
Logan, Wellington M., Y. M. C. A. Bldg., Detroit, Mich.

STUDENTS

Crowley, W. A., 120 M. D. Hall, Univ. of Chicago, Chicago, Ill.
Livengood, F. E., 405 Temple St., New Haven, Conn.
Lobingier, J. Leslie, 68 M. D. Hall, Uni. of Chicago, Chicago,
MacDougall, W. C., 5815 Drexel Ave., Chicago.
Ritchey, Chas. J., 6053 Ellis Ave., Chicago.

EDITORS

Clark, Thomas Curtis, 700 E. 40th St., Chicago.
Morrison, C. C., 706 E. Fiftieth place, Chicago, Ill.

Honorary Members.

Breeden, H. O., 1038 O St., Fresno, Cal.
Garrison, J. H., Claremont, Cal.
Haley, J. J., Christian Colony, Acampo, Cal.
Lindsay, Nicholas Vachel, Springfield, Ill.
Lobingier, Charles S., Shanghai, China.
MacClintock, W. D., University of Chicago, Chicago, Ill.
Powell, E. L., First Christian Church, Louisville, Ky.

Associate Members.

PREACHERS

Alcorn, W. Garnett, Hot Springs, Ark.
Arnot, John K., 4904 W. Byron St., Chicago.
Buckner, C. C., Connellsville, Pa.
Cartwright, Lin D., 202 W. Magnolia St., Ft. Collins, Colo.
Cordell, H. W., Gurnee, Ill.
Davidson, Frank E., Spencer, Ind.
Dean, Tom, Jacksonville, Texas.
Goodnight, Cloyd, Uniontown, Pa.
Handley, Royal L., Virden, Ill.
Jensen, Howard E., 6053 Ellis Ave., Chicago.
Kilgour, Hugh B., 666 Euclid Ave., Toronto, Can.

McDaniel, Asa, Rensselaer, Ind.
McQueen, A. R., 5322 Race St., Chicago.
Nichols, Fred S., 1010 E. Washington St., Iowa City, Iowa.
Pearce, Chas. A., Marion, Ohio.
Stauffer, C. R., Box 2, Norwood, O.
Stubbs, John F., Plymouth, Ind.
Swift, Charles H., Carthage, Mo.
Wallace, Richard W., Lexington, Mo.
Wolfe, J. E., 2825 Washington Bld., Chicago.

TEACHERS

Deming, Fred K., 1341 Twenty-eighth St., Des Moines, Ia.
Moses, Jasper T., Pueblo, Colo.
Wood, V. T., Canton, Mo.

MISSIONARIES

Reavis, T. F., Cramer 2654, Belgrano, Buenos Aires, Argentina, South America.

Co-operating Members.

Black, Louis M., Book Dealer, 4128 N. Springfield ave., Chicago.
Carter, S. J., Librarian, Milwaukee, Wis.
Collins, C. U., Physician, 427 Jefferson Bldg., Peoria, Ill.
Cowherd, Fletcher, Real Estate, 9th and Grand, Kansas City, Mo.
Haile, E. M., Real Estate, Kingman, Kan.
Hawkins, O. A., Real Estate, Richmond Trust and Savings Bank, Richmond, Va.
Henry, Judge Frederick A., 1320 Citizens Bldg., Cleveland, O.
Hill, J. C., Real Estate, 311 Bryant Bldg., Kansas City, Mo.
Leach, Percy, Farmer, R. R. No. 2, Box 62, Hopkins, Minn.
Lind, Frederick A., Lawyer, 4542 N. Keating Ave., Chicago.
Lucas, Hardin, Teacher,
Minor, William E., Surgeon, 10th and Oak, Kansas City, Mo.
Morrison, Hugh T., Physician, Springfield, Ill.
Nourse, Rupert A., Manufacturer, 542 Frederick ave., Milwaukee, Wis.
Throckmorton, C. W., Lawyer, Traveler's Bldg., Richmond, Va.
Wakeley, Chas. R., Real Estate, 6029 Woodlawn ave., Chicago.
Webb, A. G., Business Man, 1874 E. 82nd St., Cleveland, O.

Campbell Institute Bulletin

VOLUME 13 DECEMBER, 1916 NUMBER 3

WEALTH

I have a friend of wealth untold;
Her window views a field of gold
And right before her open door
A rose-bush thrives—though little more.

A robin comes each shining day
And helps her while the hours away;
But more—within her four walls pent,
She holds the jewel of content.

WAYSIDE FLOWERS

Along the roadside of the days
The fairest flowers grow
Who haunt the sheltered garden plots
No sweet surprise can know.

How glad the hour when pilgriming,
We tire of dust and clod,
Then come upon a rare wild rose—
A very gift from God!

—Thomas Curtis Clark.

EDITORIAL NOTES

We often assume that the conservative man has convictions of such solid and enduring character that we could not expect him to compromise them. In making this assumption, we compliment him. He takes his ideas seriously. But along with this is an assumption that a progressive thinker is not troubled with convictions which need to get in the road of "practical ends." Is not this assumption untrue? Are there not many Campbell Institute men, for instance, who have made great sacrifices for their convictions and will pay more when circumstances demand?

There is every reason why a progressive thinker among the Disciples should take himself seriously. More than a million of people are gathered together in our group. They may not be as cultured as Bostonians, nor as dignified as the Episcopalians, but they have proven themselves devoted to the cause of religion in their own way. Unwise leadership had directed them wrongly. They might have missed their manifest destiny. It is the privilege of trained and aware Disciples to help the group find itself again. In fifty years, the movement will not be run out, but may hope to see the accomplishment of its dreams. Is the saving of a great religious movement for useful social ends not big enough a task for the prophetic souls of our fellowship?

Compromising our fundamental ideals for some immediate and practical end is showing the short-sightedness of the spendthrift. We believe in missions and benevolence and education, and we believe all of these causes must be fed by the religious idealism of our group. Our fundamental ideas are the support of all these. A hundred thousand dollars in a missionary treasury this year would not compensate us for the loss of our distinctive Disciple faith. We cherish unity and liberty and charity as spiritual attitudes and they have more foot-pounds of spiritual energy than does the wealth of all our millionaires put together.

Our faithful secretary, E. A. Henry, has had a great joy come into his home in the birth of a son on November 21st, who is called John Gordon Henry. Everybody is well and the parents are occupied with the dreams which can come only to those who have heard the cry of their first child. We can wish for the new child

of our Institute circle the dependableness, loyalty and efficiency of his father and grace and spiritual insight of his mother. Institute men who know are aware that to Mr. Henry belongs a large share of the present prosperity of our organization.

A PROTEST FROM DR. CORY

The statement of the editor in the November issue of the Bulletin about Dr. Abram Cory has been challenged by Mr. Cory in a letter sent to many of our members. We have every wish to treat Mr. Cory with fairness and even with generosity. Our statement rested upon the word of Institute men of the very highest standing and has been re-affimed by these men since we received Dr. Corey's letter. There is a mystery here which will require a little time to unravel.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

I wonder how many members of the Institute are familiar with the more recent developments in the use of stereoscopic views as perfected by Underwood & Underwood of New York City? The underlying principles of the stereoscope have, of course, been known for a long time and were embodied in a practicable form for popular use by Oliver Wendell Holmes as long ago as 1850. Improvements have now been made not only in the instrument and the photographic process but also (and chiefly) in the utilization of the system. For the collection of views from each of the more important countries there is now provided a guide book which gives such remarks relative to each position as a living guide would utter. Realism is enhanced further by a set of maps for each volume on which the exact location of each scene is marked by angles. The apex shows the position of the spectator (*i. e.*, of the camera) and the radiating lines his field of vision. The whole undoubtedly furnishes the most satisfactory substitute for actual autopsy. For some time I have used the Greek views as collateral "reading" in connection with my Greek art course. Last summer my family "visited" Italy in this way, using two or three stereographs each day. The Palestine series, also, has been a source of instruction and pleasure. The fact that the guide

books are usually written, or at least edited, by men with some claim to special knowledge of the country involved and its antiquities adds much to their value. For example, Professor Charles Foster Kent is one of the two authors of the guide for the Palestine tour.

CHAMBER OF OLD TESTAMENT

By Rodney L. McQuary

Professor Peckham of Hiram College recently advised the writer to use as a text book "The History of the Hebrews," by Frank Knight Sanders, 1914 Scribners, 367 pp. Price, $1.00.

The author needs no introduction to the Old Testament student. His literary and editorial work in the publication of Scribners' books is well known. He brings to this text book a clear literary style, an insight into the needs of young students of the Bible, and a wide knowledge of the field.

The history covers the entire field of the History of Israel from the prehistoric period to the final dispersion in 135 A. D. It is abundantly supplied with maps and charts, and carries two valuable appendixes—I, An Outline of Hebrew History; II, a Bibliography and Reading References. Extensive use is made of the Biblical material, and summaries appear throughout the book. At the end of each division carefully prepared questions for review give valuable assistance to the student.

The book is designed to cover the work carried by a college class three hours per week throughout the year. The book is well adapted to the use of average college students. It does not, as do so many texts, overestimate the advancement of the college student along the lines of Biblical study. The text might well be used with the aid of a good, well-educated teacher in the advanced classes of the Sunday School.

The independence of the author is demonstrated in the literary classification of the books under the following heads: Historical books, Prophetical books, Lyrical books, Stories, Legal books, Apocalyptical writings, Wisdom writings, Gospels, Pauline epistles, General epistles.

The book is thoroughly and constructively modern. It preaches the gospel of the open mind, yet handles the material reverently and thoughtfully.

CHAMBER OF SYSTEMATIC THEOLOGY

By Chas. M. Sharpe

Is Bernard Shaw a Christian?

He says he is no more so than Pilate or any of the rest of us, and yet he would like to see Christianity really tried instead of the anti-Christian and Barabbasque thing which has won the Christian name for so many centuries. But does Bernard Shaw really know what Christianity is, and is his arraignment of historical Christianity justifiable? In the preface to his latest book of plays he uses 127 brilliant pages to present and defend the thesis that science, both natural and social, are vindicating the distinctive doctrines of Jesus, while the great mass of beliefs arising out of the religious imagination of the race, and the rationalizing activities of theologians from Paul down, are wholly incompatible with Jesus' prophetic message.

The distinctive teaching of Jesus is summarized in four particulars:

1. The Kingdom of Heaven is within you. Man is the Son of God; and God is the Son of Man. God and man are in moral and spiritual solidaric unity. We are members one of another in very truth.

2. Private property is wrong and should be thrown into the common stock. Work should be wholly dissociated from money payments. Get rid of concern for material things. You cannot serve the God within you and Mammon.

3. Judgment, punishment and revenge are all wrong. Love your neighbor as yourself; love your enemy. They are parts of yourself.

4. Get rid of all such entanglements of kindred as will interfere with your devotion to the Kingdom of Heaven that is within you; and in which there is neither marriage nor giving in marriage.

This body of ethical and social teaching was contrary to the ruling spirit of Jesus' age, and was speedily overlaid by the Salvationist theology demanded by the religious imagination and supplied by the Pauline system. Jesus himself fell a victim to the religious obsessions of His times and from the incident of Peter's confession onward appropriated to himself all the Saviour-God ideas and accompaniments. The atonement theology of Paul fell in very naturally with human weakness, and has owed its vogue to the premium it places upon sin. But it has no com-

munity with the distinctive thought of Jesus. "There has really never been a more monstrous imposition perpetrated than the imposition of the limitations of Paul's soul upon the soul of Jesus."

I call attention to this deliverance of Shaw in order to put this question: How is the pulpit going to avoid the public discussion of these themes when a literary genius of Shaw's quality is popularizing radical views in books that are read by practically everybody that reads at all? The preacher who imagines he can hide his head in the sand and ignore theological questions is living in a fool's Paradise. How many are prepared to deal competently with a criticism and interpretation like that of Shaw as it is sure to be met in the minds of increasing numbers of the most thoughtful?

His work is crude and some of his mistakes are funny, but in the ensemble his arguments are telling. Critical weakness is balanced by literary interest and originality. But read for yourselves the Preface to "Androcles and the Lion," Brentanos, N. Y., 1916. $1.50 net.

CHAMBER OF EDUCATION

By Herbert Martin

A Play Renaissance

A new appreciation of an old instinct is seen in the growing literature of Play. The play impulse, once endured, is now esteemed. Play once tolerated in children and suspected in adults has become a necessity in all stages of life. In pessimistic moments we say that our age is amusement-mad. May it not be that we are work-mad, and that our amusement seeking is a reaction, a heightened protest of an outraged natural instinct? A play renaissance is upon us. Playground associations, civic and national; ball parks and golf courses, public and private; the Boy Scout movement, the awakening interest of the churches, the place of play in educational theory and practice, are signs of a renewed interest in play.

The church has suffered loss in so far as it has failed to recognize that the play spirit is normal and to provide for its exercise under proper conditions. It is our duty not only to serve God, but "to *enjoy* Him forever." The Catholic church has profited

by regarding the play impulse as legitimate. Richard Cabot, in a worth-while book, "What Men Live By" (Houghton Mifflin Co., 1914), assures us that play is natural and essential, that it is one with religion, that "absolute faithfulness, in work, in play, or in love, brings us into contact with God." Henry Atkinson, in "The Church and the People's Play" (Pilgrim Press, 1915), challenges the church as to its duty in providing for the expression and cultivation of the play impulse in its people.

The writer has long been interested in the value of play for educational ends. Play is not merely, as for Spencer, a safety-valve for surplus energy; not, as for Groos, a means of preparation for life's serious activities. This view, Cabot correctly says, is a blasphemy against the spirit of eternal youth. Nor is play, as for Stanley Hall, a remnant of racial life processes. Real play is an end in itself. Besides, its physiological, psychological, aesthetic, social and ethical values become obvious under slight reflection. Students of education will be interested in "Education Through Play," by Henry Curtis (MacMillan, 1915), and in "Play in Education," by Joseph Lee (MacMillan, 1915).

TREASURER'S NOTE

The Treasurer wishes to thank those who responded to the call for funds in the last Bulletin. Almost enough came in to meet bills on hand but we must renew the call to cover the cost of this issue of the Bulletin. Each regular member who has not paid dues since July owes two dollars, each co-operating member owes one dollar and each associate who is more than one year out of school, one dollar. Prompt response to this call will help make Christmas merry for the printer and incidently save the expense of personal billing of each delinquent.

Walter M. Haushalter of East Orange, N. J., also accepts regular membership in the Institute. His church started full work October 11 in spite of the infantile paralysis situation, which has kept many churches and schools in New Jersey closed. East Orange has the scourge well under control. During October Mr. Haushalter preached a series of sermons on "The Culture of the Spiritual Life."

CHAMBER OF MISSIONS

By W. C. Macdougall

(Continued from last month)

The author does not claim to be a Sanskritist, a missionary, or a devotee of Oriental cults. His preparation for the task has been in the study of general problems of psychology and philosophy of religion. The primary purpose of his visit to India was not to gather materials to write this book, but rather "to seek fresh light on the psychology of religion." Most readers will be grateful for the good turn the author's wife has done them in persuading her husband to give the public this "Traveler's Record," which is alike scholarly and popular.

His approach is psychological—a method which promises much in insights into and in appreciation of "alien cultures." Already we are beginning to reap the good fruits of such an approach. This method enables him to handle the great mass of material that he has worked over with such a freshness and insight that it seems almost ungracious to call attention to some inaccuracies and lapses from the psychological standpoint, contained in this volume. The marvel is that there are not more, for in no other country are there so many religions, or such great contrasts. Hence, it is dangerous to make all-inclusive statements. At every turn one is compelled to make distinctions and qualifying statements.

There are a few verbal inaccuracies such, for example, as Bhil. Wherever it occurs it is spelled "Bihl," the country of Gujerat is called "Gujerati."

On page 464 he refers to moral conditions and states that prostitutes are indistinguishable in costume and street conduct from other women. This is certainly not true in Bengal or Central India. One can distinguish this class almost as far as as they can be seen. Again and again when passing through the streets of Calcutta and other even smaller cities I have seen women of this class from their customary point of vantage in the second story parapet actually engaged in enticing young men walking in the street below. Moreover the moral and other conditions of village life in Bengal or central India at least are by no means as ideal as our author has pictured on page 466 and elsewhere. It is quite the ordinary thing in Bengal, when it is wished to create a new village market in some particular new

spot, to erect some mud huts wherein may dwell an extra supply of public women. The merchandise-carriers will be sure to halt there for the night and thus the market takes its beginnings. I saw such a process in its early stages. Again when learing the Bengali language I was away out among the villages with an Indian evangelistic party about 200 miles north of Calcutta. I was new to India then and one evening as we returned from preaching I was walking a little in advance of the rest and happened to start whistling a tune just as we drew near a village. Hastily the leader of the evangelistic group approached me and begged that I stop whistling, "for," said he, "whistling is the commonly recognized call of the wayfaring man to the village prostitute." Furthermore, my experiences among the villages in central India have been sufficiently similar to convince me that conditions there also are but little, if any better morally than in Bengal. I fear the moral conditions, pictured by the author, are something like Rousseau's "nature man": a figment of the imagination; either the imagination of the author, or of some other whose words the author has set down.

On page 468, where reference is made to the Mohammedan at prayer, the writer has surely lapsed momentarily at least from his uniform psychological approach to the data he is handling. If we Westerners had been brought up in a group-life similar to that of the average Mohammedan I have little doubt but what we could be as little self-conscious as he is about prayer in public. As it is, it is "quite impossible" for us becaues of our social-group and its notions as to the nature and function of prayer.

However, the above are but minor criticisms and ought not to blind our eyes to the fact that: here we have a volume that makes a distinct contribution, not only to our missionary literature in general, but one also that leads us along a line of great new insights into the missionary propaganda such as are big with meaning for the future.

The poems on the front page were written by Thomas Curtis Clark. They are taken from a recent volume of poems by Chicago poets. This is but one of the many recent evidences of the appreciation of Mr. Clark's talent which is being shown.

CHAMBER OF PASTORAL DUTIES

By Perry J. Rice

Just seven years ago I came to El Paso to become pastor of the First Christian Church. Certain conditions made the beginning of my work very trying. El Paso is a southern city and I had been accustomed to the North. It is a border city and I had no knowledge of the Mexican people. It is a conservative city theologically, the southern churches predominating, and I had been suspected of heresy of the liberal type. In general appearance El Paso is the opposite of Minneapolis where I had lived for a number of years. It is surrounded by barren, rocky mountains and desert plains. The waters of the Rio Grande are not blue like the waters in the beautiful lakes of the North, but a dirty yellow instead.

The church to which I came was equipped with a very plain substantial building, nearly new, located in the heart of the city, but with very meagre furnishings and facilities. There were approximately three hundred resident members, but among those who were active were some very choice spirits, educated and refined people who had come to this country, for the most part, because of its delightful and health-restoring climate. I had not come for my health, unless it was my theological health, and I felt lonesome and somewhat humbled.

Seven years have passed and I am compelled to say they have been among the happiest and most fruitful years of my life. Nothing remarkable has been achieved or attempted, but there has been a steady growth and a conscious development all along the line. We have grown with the city. We have two churches now instead of one and their combined membership totals about eight hundred. Our church building has been equipped with a fine pipe organ and pianos for each department of the school. Class room facilities have also been provided and it is being used to its full capacity.

In a perfectly unforeseen way I have been connected with our Missionary operations in New Mexico and West Texas and have thus been afforded a fellowship and an opportunity which no previous field had afforded. Wonderful material development is taking place in this city in all the surrounding country and I am happy to feel that I am permitted to be where things are in the making. El Paso is the metropolis of an immense territory, the vast re-

sources of which are yet to be developed. It is good to feel that one can have some little part in shaping the social and religious life of such a situation. Peace will be restored in Mexico some day and when it is El Paso will be the gateway for an ever-increasing commerce between the two Republics. We are hoping that it may be also the entrance gate for those moral and spiritual forces which are necessary to make the Mexican people free, indeed.

When I came I felt lonely and apart, but now I feel that I am at the hub of a new and rapidly developing empire. The place is not conspicuous, but it is important and worthy of all I have to give it.

I have written thus not to make a report nor to exploit my own work, but to point a moral. Stay on the job. Find its opportunities. They are present, however hidden. Most places are big enough for even a Campbell Institute man. The vision that most of us need is the ability to see the opportunities that lie right around about us.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

Dewey, John: "Democracy and Education," New York, The MacMillan Co., pp. 434, $1.40.

I am very well aware that this book has been written about before, twice. Not once in many years would it be allowable to mention a book that had been noticed in two other chambers. But this is no ordinary book and I should be remiss did I not give it a place in the list of books on Philosophy and Psychology. It is pre-eminently the book of the year. It is cheap for the size of it, and no member ought to fail to read it. It belongs in the library of every thinker.

The great problem of civilization and culture is the problem of its continuity and progress, the problem of education, and our view of education depends on our philosophy, nay, in very truth is our philosophy.

I have read the whole book over twice, and parts of it many times. It is a masterpiece. The great hindrance to progress in a democracy is the ignorance of the people, who are the governors. If every member of your local schoolboard should read

this book you would have small difficulty securing support for progressive teachers. Every morning I meet a company of narrow-chested high-school boys all smoking cigarettes, in a community where teachers, parents, and law-makers are unanimously opposed to the practice. Dewey has indicated, in his treatment of Interest and Discipline, in his doctrine of the self, in his setting forth of the democratic conception of education, his discussion of values, and in his chapter on the relation of the world and the individual, in these and kindred discussions he has laid down the principles which, if heeded, would make an end of the tragic failures which are, perhaps, more numerous in America than elsewhere.

I have marked in my copy a large number of choice sentences and am greatly tempted to quote some of them here, but there is not space. There is much good psychology, logic, ethics here and I repeat that every member of the Institute owes it to himself to know it well. Order for your local library and speak of it to your teachers. They will thank you.

FOUNDERS' DAY

Thanks to the energetic work and the liberal devotion of both time and money to the purpose on the part of President Flickinger, Founder's Day, October 19, 1916 was one of the great days in Institute history. On that day the organization became exactly twenty years of age. A menu card with an original cartoon was prepared by President Flickinger far enough in advance so that copies of it were sent to all local chairmen. On the evening of the 19th he sent telegrams of congratulations to all the chairmen. Seventeen men sat down to dinner together at the City Club of Chicago. Hardly was the evening well started when a messenger boy brought a telegram announcing congratulations from fourteen gathered in Eureka. A few minutes later came "Greetings from all the Des Moines clan" to be followed shortly by "Many happy returns" from Serena, Howe, Todd, Frank, Marshall, Edwards and Jenkins who were dining together in Kansas City. It was not possible to get returns from all the meetings in time for the November Bulletin so we have held the whole for this issue.

The Eureka group met at the home of Silas Jones and in

ddition to the fourteen present received greetings from Edgar eWitt Jones and Dr. Collins. For toasts slips were handed ut to each man with instructions to speak on a character whose ame began with the letter written thereon. Blair led off with Cain," followed by Jones with "Ananias," Pritchard with "Mark" nd so on until they had spelled out the name Campbell. The alance of the evening was spent swapping yarns and considering me of the problems that confront the brotherhood in this hour.

The Des Moines group met at the home of Sherman Kirk and umbered exactly the same as that at Eureka, namely, fourteen. rs. Kirk served refreshments as all gathered about a log-fire earth. The ladies responded to a toast by expressing their easure in being "so closely related to the Campbell Institute." he correspondent reports "It was a happy fellowship and all xpressed great satisfaction in the breadth of touch and rich fel- wship of the large and growing company of kindred spirits."

Burris Jenkins in reporting for Kansas City says "Owing to e presence of the Men and Millions team we had a very fair lebration of the birthday of the Campbell Institute. We are ven. We discussed the election, the war in Europe and peace the ranks of the Disciples."

Four men, Nichols, Plum, Faris and Dr. Bywater, a guest, ned together at the Imperial Hotel in Iowa City and reported rich evening of fellowship.

The Indianapolis men postponed their meeting to Monday, Oct. rd when eighteen men and women met together in Geiger's Tea om for a delicious luncheon followed by social chats in the fice of the "Community Welfare League" of which Harry G. ill is president. Professor Underwood writes, "The members ere enthusiastic about the renewing of this fellowship and some ggested annual and some quarterly luncheons. The fine fel- wship was a marked feature of the evening."

J. M. Philputt's absence from New York prevented him from ring for matters there as he had hoped but he remembered the te in Charlottesville, Va., where he was. J. C. Arthur tried locate the Institute men in New Haven without success so lebrated quietly in his own home. Some of the other cities ve not yet reported but all who have are unanimous in the light the occasion afforded. May we have many such cele- ations in the future!

NEWS NOTES

By Edward A. Henry

Some new members whose acceptance came in just in time to ge their names in the membership list last month were too late fo us to include news notes of their acceptances. One such wa Maxwell Hall. Mr. Hall is a graduate of Transylvania with a M. A. from Butler and a B. D. from Yale. He has spent severa years in the pastorate and in city mission work. At present h is General Financial Secretary of the Intercollegiate Prohibitio Association. He accepts his election gladly. The delay was du to a failure to reach him on account of an insufficient address.

Another such was Chas. H Swift of Carthage, Mo. He is a graduate of the University of Missouri and the Missouri Bibl College. He was pastor at Centralia, Mo., from 1913 to 1916 a Carthage, Mo., from April 1916.

George A. Ragan of El Centro, Cal., was a former membe whose name fell by the wayside back in the days of the Scroll. Upon his application he has been reinstated as a co-operatin member and joyfully enters the Institute fellowship once more determined to remain with us for all the time now. Mr. Ragan i a Hiram man.

Hugh R. Davidson is another man whose first notice of electio was returned to the Secretary on account of incorrect address. After some delay the correct one was supplied and he accepte election at once. Mr. Davidson is a brother-in-law of Lee F. Cannon so very welcome to our midst. He is a graduate of Eureka with his friend S. T. B. from Harvard. Since his graduation h has been pastor of the Ridgewood Christian Church of Brooklyn, N. Y.

A few additions and corrections should be made to the membership list printed last month. Add: Davidson, Hugh R., 676 Onderdonk Ave., Brooklyn, N. Y. Change Vernier, C. G. from "95" to 951 Bryant St., Palo Alto, Cal. Change: Stauffer, C. R. from Norwood, O. to Box 2, Station H, Norwood Station, Cincinnatti, O. Change Wolfe, J. E. from 2825 to 3001 Washington Blvd., Chicago, Ill. Add address: Lucas, Hardin, 25 Jefferson Ave., Brooklyn, N. Y. Add Ragan, Geo. A., El Centro, Cal. Change: Philputt, James M., from New York to Charlottesville Va.

Hardin Lucas escaped us for some time. He moved and

etters to him were twice returned. Finally a relative furnished is address. Had we known in time he might have joined with dleman, Stewart, and Davidson in a New York celebration f Founder's day. Perhaps those four had better get together ow and have a postponed affair after which will at least get hem acquainted with each other.

The Secretary cannot refrain from noting the fact that almost very letter he has received since the Des Moines convention as had some remark to make regarding the energy, tact and raciousness of our President in conducting the luncheon during he convention. President Flickinger is certainly the right man n the right place.

Clarence Reidenbach of Yales writes that he is still serving a Congregational Church at Milford, Conn., while he pursues his tudies toward a Ph. D. degree. During the past year he has nore than doubled the missionary giving of his church and added hirty three new members.

Geo. B. Stewart spoke on "World Citizenship," at a banquet iven Congressman William M. Calder in New York, October 30th.

P. J. Rice is beginning his eighth year at El Paso with every rganization in his church working loyally for the coming of the ingdom. His anniversary sermon was on the topic "Being a astor in Times Like These."

Fay E. Livengood of Yale University, in accepting his elec- ion to regular membership in the Institute, announces that he as recently taken unto himself a wife. All members of the nstitute join in congratulating him upon this happy event, and rust that she may some day accompany him to an Institute neeing so that we may meet her. Mr. Livengood informs us hat there are 32 Disciples at Yale this year, a larger representa- ion than that of any other denomination.

TWENTY YEARS OF RELIGIOUS PROGRESS

Anniversary Volume of the Campbell Institute

TABLE OF CONTENTS

ntroduction .....Herbert L. Willett

Part I. The Disciples of Christ

wo Decades of Disciple History.....E. L. Powell

Doctrinal Progress among the Disciples.....Chas. M. Sharp
Educational Progress among the Disciples..Chas. Underwoo

Part II. The Christian World

Newer Phases of Christian Union.....James M. Philput
Religion and Socialism .....Frank Waller Alle
The Church and Her Social Allies.....Allan B. Philput
Soical Solicitude and Political Reform.....Perry J. Ric
The Revival of Mysticism .....Herbert Martin
Roman Catholic Modernism .....Errett Gate
Progressive Protestantism .....Burris A. Jenkin
Two Decades of Misionary History.....F. E. Lumle
The Statesmanship of Missions. . . . . Charles Clayton Morriso
Progress in Religious Journalism . . . . . Orvis Fairlee Jorda
The History of Preaching for Twenty Years..John Ray Ewer

Part III. Growth of Religious Values

The Religious Value of Recent Literature....Geo. A. Campbel
The Religious Value of Science .....Arthur Holme
Developments in Philosophy affecting Religion..W. A. Parke
The Religious Value of Art .....W. D. MacClintoc
The Religious Values of Common Life.....W. E. Garriso

Appendix

The History of the Campbell Institute..Edward Scribner Ame
The Campbell Institute: Questions and Answers,
.....Ellsworth Faris

THE PLAN FOR PUBLICATION

¶ The Memorial volume will be published by the Institute itself. The book will be furnished to our publishing houses to sell on commission after our members are supplied. In order to start the printers on the book, we wish to secure twelve Guarantors who will advance twenty-five dollars each. As the money comes in from the sale of the books, checks will be mailed quarterly until the Guarantors are reimbursed. If at the end of two years the expense of printing and mailing the books has not been met, the Guarantors agree to accept books at list price to satisfy their claim. The Editorial committee promises to make every reasonable effort to publish the book without money loss to the Guarantors and believes it can publish the book in such a way that the Guarantors will receive all their money back in cash.

Campbell Institute Bulletin

VOLUME 13 JANUARY, 1917 NUMBER 4

EDITORIAL NOTES

It would be hard to imagine a character more different from the typical American than is Rabindranath Tagore who is visiting in this country at the present time. It is only very recently that his merits as a philosopher and a literary man have come to the notice of the English-speaking world. The last edition of the Encyclopedia Brittanica has not a word about him. He has been awarded the Nobel prize for literature and since then his books have come rapidly to the attention of the western world.

Tagore challenges our western civilization and declares India has more real freedom than we have. He insists that our western world has grown up under the dominance of the city idea. The building of city walls shutting out the rest of the world is symbolic of the dualism which characterizes so much of our thinking. The man of India, on the other hand, has grown up in the forests and surrounded by nature. He has not felt himself cut off from nature and different from other living things, but seen everything as filled with the Divine Life.

This Hindu philosopher idealizes India and is tempted to do the other thing with western civilization. The same incapacity which the American has for understanding the orient is manifest in Tagore's inability to appreciate western civilization, though he is gracious enough to say that it is a good thing that not all the world has developed in the same way. He is identified with the Brahma Samaj which with only 4,000 adherents has become known all over the world. It is a reformatory movement in Hinduism, now divided into three sects, which has resulted from the presence of Christianity in that country.

The presence of the Hindu sage in our country at this time is a most wholesome influence. In the midst of our unprecedented prosperity we need some one to show us the emptiness of our possessions and to inspire us to acquire the true riches.

CHAMBER OF PASTORAL DUTIES

By Perry J. Rice

With many churches the fiscal year corresponds to the calendar year, and where this is the case pastors and church boards are busy wrestling with financial problems. There are deficits to be made up and budgets to be arranged. The real metal of pastors is often tested here as in few other places.

I wonder if we conceive the church's mission in big enough terms. Church boards are likely to be conservative, sometimes small and stingy. They are inclined to estimate expenses on the basis of their own willingness, or perhaps unwillingness, to give, rather than upon the basis of the importance of the work to be done. Rarely do they come of their own accord to venture upon big undertakings. But they are willing to be led.

Only three men out of all the teeming millions of the east saw the Star and followed it. The drag upon every church is the number of men in official positions who never have had any real vision of the task assigned the church. It is the pastor's business to help them to see big things as possibilities and inspire them to action that is really heroic. It takes courage and tact to do this. He must not fret, nor complain, nor scold. He must himself conceive the church's task in terms of real greatness and somehow must compel his people to see it thus.

No man is fit to be a pastor who cannot make men see visions, and dream dreams. The other day I received a letter from one of our missionary pastors in New Mexico. The church he serves has been receiving aid from our State Board for a number of years and under his leadership has made splendid progress. He feels that it should be self-sustaining and he wrote: "I am writing out a declaration of independence and shall read it to the church next Sunday morning. I am hoping that the church will authorize the President of the Board to sign it." In that brief sentence I thought I saw the secret of that man's success.

There are great numbers of churches that need to be led to declare their independence, not from missionary assistance, but from bondage to littleness, to small and unworthy plans, and to utterly inadequate conceptions of the church's task. It is the pastor's duty to lead his men to see stars of promise until they come at last to lay down their gifts of "gold, frankincense and myrrh," not counting the cost.

CHAMBER OF HISTORY

By Roscoe R. Hill

The Tigris-Euphrates valley, the birthplace of civilization, is today one of the prizes for which the warring nations are struggling. This fact alone would serve to turn our attention to the early history of that region. But in addition, one remembers that a portion of the early peoples of that valley were closely related to the Hebrews, the authors of the religion of western civilization. Professor Morris Jastrow, jr., in his *Civilization of Babylonia and Assyria* (Philadelphia, J. B. Lippincott, 1915; xxv, 515), treats not only the history of the Tigris-Euphrates basin during the domination of these two empires, but also gives an account of the labors through which that history has been revealed to modern man.

The first two chapters give the story of the work, accomplished mainly in the nineteenth and twentieth centuries, of excavation of the ruins and remains and of deciphering the three types of cuneiform writing used by those ancient peoples. That dealing with the process of deciphering the unknown records is most fascinating. The lengthy third chapter is devoted to a survey of Babylonian and Assyrian history. The relation of the Sumerian (non-Semetic) and Semetic peoples, the rise and fall of the cities as centers of political power, the establishment and overthrow of the succeeding dynasties, revolts and invasions of the various kingdoms, wars and treaties, efforts at expansion and consolidation of territory, are the subjects which are treated. The mixed character of the civilization is an interesting fact which is emphasized. The remaining chapters treat the institutional side of Babylonian and Assyrian civilization and culture. This phase of the history is grouped under the following headings: The Gods of Babylonia and Assyria, The Cults and the Temples, Law and Commerce, Art, and Literature. To the writer the most interesting chapter was that dealing with the law. An extended analysis of the extant laws, together with detailed illustrations of their operation, is given.

The volume is well written and is intensely interesting throughout. The illustrations are excellent and copious, giving a vivid idea as to how the history of these ancient peoples has been reconstructed. It is unfortunate that a bibliography was not appended, although the defect is somewhat remedied by the footnotes.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

For several decades now every branch of study in school and college has been subjected to searching criticism. When mathematics and history have not escaped unscathed, it goes without saying that Greek and Latin have also been made objects of attack. That, under these conditions, about 50 per cent of the students in secondary schools still study Latin is no mean tribute to its intrinsic worth. Even Greek fares no worse than geology and psychology. The chief testimonial to these studies, however, lies in the fact that thousands of students, without regard to requirements or pressure of any kind, actually enjoy them and a generation later urge them upon their children as both likable and profitable.

In recent years this situaton has been taken advantage of at the University of Michigan, where a series of symposia on the value of classical studies in the training of doctors, engineers, lawyers, ministers, and men of affairs has aroused wide attention. The addresses at each symposium were printed every year, but all of them have now been reprinted, with some additional matter, by Prof. Kelsey in a volume entitled "Latin and Greek in American Education" (Macmillan Co.). I shall here confine myself to a paper by Mr. Merritt Starr of the Chicago Bar as presented at the Law Symposium.

He grants that prospective lawyers need training in affairs and cannot get that training from the classics. But the contentious work of the lawyer consists of five positive and five negative operations, which he enumerates. These require training in judgment and knowledge of language, and with respect to them he concludes: "I believe that, next after the mother tongue, the study of the classics will best accomplish this result" (p. 124). After analyzing the processes employed in translating from the classics, he compares the value of this with that accruing from the study of mathematics, modern languages, science, and historical and philosophical studies respectively. He rates these as follows: Mother-tongue, classics, philosophy.

I cannot refrain from one quotation: "The objection that the classics are uninteresting, hard, and dry, is put forth by the boy himself. We give this objection too much importance. To the lawyer this is an important element in their value. He must

study uninteresting old statutes, dry and ancient blue books, stupid, antiquated ordinances, and early black-letter precedents. Unless he can study alertly, patiently, and discriminatingly all these uninteresting, hard, and dry sources of the law, he will never reach the higher walk of his profession. For the average youth who aims to become a lawyer there is great need that he be given special training in the interpretation of documents which are uninteresting, hard, and dry. He will have no end of it to do in his profession. He should conquer this preliminary difficulty before he enters upon his work. And while hard work for hard work's sake is a solecism, hard work in something worth while, for the strength and skill to be gained thereby, is the essence of all disciplinary education. And this applies to the study of the classics by the would-be lawyer" (pp. 127f). There were five other addresses of similar tenor by men who are professionally interested in law and who had no personal motive for praising the classics except conviction.

CHAMBER OF SOCIOLOGY

By Robert E. Park

The death of Charles Booth, in his seventy-sixth year, brings to a close the career of a great man and an extraordinary person. The vision, the patience, and the moral courage necessary to complete his study of the London poor were those of a great man. The insight, the sympathy, scientific accuracy, sanity, and restraint, with which he stated his conclusions marked him as a person of unusual individuality.

Apropos to this, I have been reading General William Booth's "In Darkest England and the Way Out." It is more than thirty years since it was written and today the book sounds very quaint and old-fashioned. We have learned so much about the poverty and the slums of great cities since then. But I remember the surprise and the sensation which it caused when it was first published in 1892. It was written after the publication of the first two volumes of Charles Booth's "Life and Labour in London." In fact, I suspect that the one was inspired by the other. What a contrast in the life and the work of the two men who wrote them: General William Booth, the slum preacher, the founder of the Salvation Army, and Charles Booth, the man of science.

the statistician, and the patient, disinterested student of life and of men.

Booth's "Life and Labour in London" is still a standard book of reference and the materials it collected, though they no longer describe an actual situation, are still valuable sources for the study and understanding of city life. In fact, we are beginning to understand and appreciate these materials the more as we learn more about the problems, the processes and tendencies of our complex urban existence.

This study was the first great survey of the social life of great cities. It took seventeen years of patient investigation and cost a fortune to produce. It remains, what its author desired it to be, a mere source book, without a moral or any very definite conclusions.

I can imagine what old General Booth would have thought of such a task and of a man who was content to devote a lifetime to picking up statistics, when there were so many empty stomachs to be filled and so many souls to be saved. And yet, I dare say, Charles Booth's book has had as great, if not greater, influence upon the conditions in East London than General Booth's Salvation Army.

This is not meant to belittle the work of General Booth, nor of his book. "In Darkest England" advertised the world the conditions that Charles Booth studied and recorded. Both men, each in their way, have made their contribution to social progress. General Booth's book inaugurated for the Salvation Army a social program. It set millions of men to thinking about the problem of the slums who would never have heard of Charles Booth's studies. In a sense it may be said that "In Darkest England" fixes a date in the history of the Christian church. It seems at any rate to mark the period when the church began to substitute a social program for a formal creed. Incidentally, it is the creeds which have divided the church: it is the growing interest in a common program of social welfare that seems destined to unite it.

H. J. Loken is leading in the organization of a community service in Berkeley, Cal., which a local paper describes as "a non-sectarian, democratic, popular, religious service of the people, for the people and by the people." The high school auditorium is being used for the purpose.

CHAMBER OF SYSTEMATIC THEOLOGY

By Chas. M. Sharpe

A Guide to the Study of the Christian Religion: Edited by Gerald Birney Smith. University of Chicago Press. November, 1916. Pages viii—751. $3.00 Net.

It is with peculiar pleasure that I bring to the Institute this appreciation of one of the most notable theological publications ever issued from an American press. Many Campbell Institute men will have a deep personal interest in the volume, because the several contributors have been their instructors in the class room. Its perusal and study will, moreover, shed great light upon those voluminous class notes which were carefully filed away for subsequent review, and which are now as dark as though they were recorded in cuneiform.

The title describes very clearly the nature and contents of the book. In former times such a volume would have been called a Theological Encyclopaedia or an Introduction to Theological Study. The new title is evidently chosen through motives of novelty, accuracy, and modesty. It has for its special purpose the description of the present situation in theological education. In fulfilling this purpose it brings up to date the information contained in the older theological disciplines, indicates the nature and content of newer phases of theological education; and sets forth the new ideals and methods which have come to prevail. Surely the volume does for the student just what a guide would be expected to do. It acquaints him with correct and adequate methods of investigation; warns him against false and inadequate ones; places before him what is known in the various fields, or at least tells him where he may obtain such information; and finally points out the various problems which yet await solution, explains their importance and indicates the direction in which solutions are to be most reasonably sought. Thus the book tells "where we are, where we are going, and how we hope to get there." I have been especially impressed by the extraordinarily frequent use of the interrogation mark throughout the volume, and without critical inquiry would almost state as a fact the University Press in composing the forms had to send out to the foundry repeatedly for a new supply of interrogations. Moreover, this amazing inquisitiveness of the Guide is not the least

of its many merits. It illustrates Kant's saying, that "It is a great and necessary proof of wisdom and sagacity to know what questions may reasonably be asked. For if a question is absurd in itself and calls for an answer where there is no answer, it does not only throw disgrace upon the questioner, but often tempts an uncautious listener into absurd replies, thus presenting as the ancients said, 'the spectacle of one person milking a he-goat, and another holding a sieve.'"

To emphasize this prominent feature of the volume, I find by actual count that Dr. J. M. P. Smith has enumerated no less than forty problems in the study of the Old Testament and Religion of Israel upon which more or less light is still needed. Nor does he indicate that this exhausts the list. In fact he does not mention some questions that bulk large in the minds of certain people. In the field of Systematic Theology Professor Gerald Birney Smith is equally open to information. In only one or two cases, judging by the absence of this overt confession of ignorance, have these eminent specialists had their dubitative faculty even approximately satiated. In these apparent exceptions the phenomenon of omission is due merely to another literary style, or the nature of the subject matter. It is not due to cognitive repletion.

The order in which the several topics are treated is itself indicative of the conception of religion in accordance with which theological education is at present organized in our leading seminaries. That religion is something integrally bound up with all the interests of life, and that its study is not to be isolated from the liberal cultures is forcefully exhibited by President Faunce in the opening chapter: "Preparation in College for the Study of Theology." If the student in college tries to anticipate his theological studies and take strictly professional courses, then in the divinity school he will have to turn about and seek the fundamental and liberal courses which he should have taken in college." He especially emphasizes the theological student's need of thorough college training in languages, science, history, psychology, social science, and philosophy.

When it is proposed to study any given group or series of phenomena the first consideration is that of method. Accordingly chapter II is devoted to an elaborate and comprehensive treatment of "The Historical Study of Religion." This discus-

sion comes from the experienced hands of Dean Shailer Mathews, whose almost ideal equipment for such a task would naturally result from his unusual academic career. It will be remembered that Dean Mathews began his career as a historian, afterwards coming to the field of New Testament, and finally to that of Historical and Comparative Theology.

After giving an account of the Historical Method in General, Professor Mathews goes into the actual history of religion, the development of religious doctrines through the successive stages of mythology, philosophy, and theology. He presents in some detail the theory that theological doctrines are the product of the social mind. A series of social minds during the several centuries of the Christian era have given rise to a series of dominant theological doctrines, or even systems.

The Historical Method and Conception of Religion recognizes the relative validity and importance of the several genetic stages of any given development. Accordingly the next six chapters of the Guide are devoted to the treatment of the usual topics: Old Testament, New Testament, Early Christian History (Post-Apostolic Age), The Development of the Catholic Church, The Protestant Reformation, and Modern Christianity.

The chapter on the Old Testament and the Religion of Israel is a model of scientific precision, condensation and completeness. Its spirit is seen in such statements as this: "The function of criticism is appreciation, not depreciation," and this: "Intelligent appreciation springs only from full and exact knowledge of things as they are." The value of the Old Testament for present day theology is thus appraised: "The Old Testament's value for theology lies in the fact that it is the record of an especially illuminating section of the religious history of our race, and theology may not ignore any phase of human experience from the beginning of human history." The progressive character of Old Testament religion is thus emphasized: "The Old Testament worthies valued the past for what it had to teach them about God and about life; but they never regarded it as being the repository of all knowledge or the complete guide book for all time to come. Their attitude, indeed, was quite the reverse; it was one of expectation, anticipation, hope. They did not attempt to open "the future's golden portals with the past's blood-rusted key."

(Continued next month.)

BUSINESS BY MAIL—A SUGGESTION FOR A CONSTITUTIONAL AMENDMENT

By Ellsworth Faris

Reading the president's address in the Bulletin of another association of national scope, has given me a suggestion which I should like to propose for the consideration of the membership of the Campbell Institute.

In stating that all business had been carried on by correspondence during the year, the address went on to say that "this shows that we may and must expect to conduct our business by correspondence." "Some associations have been ineffective by failing to recognize this, and by trying to accomplish their work at brief and expensive personal meetings. Let us recognize frankly that a national association can and must transact an active business by the mails. Most persons do not yet believe this. I want them to understand that they are looking backwards." And further: "The parliamentary methods handed down to us presuppose a personal meeting. What remains to be developed in modern organizations is a sound system of deliberation and vote by mail, adapting the traditional methods to the newer conditions. How, for example, shall an amendment be proposed and voted upon by mail? How shall the pros and cons be debated? It is a question of devising a new method, meet for the times."

It seems to me that a moment's reflection will be sufficient to bring to mind the truth of the above considerations with reference to the problem of the business of the Campbell Institute. It was organized by a small company of men who could meet conveniently from time to time. It has grown to a body not only national but international in character, its membership being actually on three continents. The business of the Institute is carried on at the annual meeting at which a quorum never meets nor is ever even expected. In recent years, if twenty-five men were present even for part of the time, it was held to be a fair attendance, while thirty-five is counted very good. At the business session very important questions of policy are settled, new members are elected or rejected, the officers for the new year chosen, by the members who happen to be present at the appointed time. They have frequently been settled when no more than a dozen were present. This means that seven men are a majority and have control, and that nine men are a two-thirds majority, and can

amend the constitution. The constitution mentions no quorum.

The whole trouble is with the "parliamentary methods handed down to us." The men in Chicago have given of their time and energy, not because they wished to dominate the Institute, but because there was no one else to do it. At the same time, it is not good for the Institute to be dominated or controlled, however benevolently or wisely, by Chicago or any other influence. I believe that men like Dr. Ames and Dr. Willett have literally saved the Institute from destruction and no one intelligent enough to be in the Institute will understand that I am objecting to any action in the past. But I do think it is time for us to make use of the new parliamentary methods that are evolving for a genuinely democratic participation in the affairs of a national association by all the members of that association.

The Bulletin is an instrument at hand in which, with practically no additional expense, notices and ruled forms for voting could be printed to be detached by the voter and mailed. The officers of the association could be voted for by all the members. Some national associations employ a nominating ballot and follow this with a second ballot in which the names receiving the highest votes are again voted for. The executive committee could be voted for by all. Constitutional amendments should be proposed in the Bulletin and voted for by the membership. Even new members should be approved by the whole constituency. One association had the plan of publishing the names, after they have been checked by the committee to see that the persons nominated are eligible for membership. Any member is entitled to object to any name. Those whose names call out no objection after the lapse of one month are declared elected. We can elect new members only once a year. They should be elected at any time of the year.

The details might require to be varied, but I think the matter might well receive consideration and some amendments offered at the next annual meeting that will make the Institute truly democratic. I feel sure many members would more highly value their membership if there were some part, however slight, to perform, apart from the payment of dues.

W. D. Ryan of Youngstown, Ohio, was operated upon for appendicitis recently. He is making a good recovery.

CHAMBER OF MISSIONS

By W. C. Macdougall

Herewith is presented a selected bibliography for general reading in the Indian field:

I. The Country: Geology, Geography, Peoples, Languages, and Population

Imperial Gazetteer of India (new edition), Vol. I, chaps. 1-7, 9; Holdich: *India;* Risley: *The Peoples and Problems of India;* and a small but admirably written book in the Home University Lib., by Holderness, which gives one the gist of what is offered in extenso in the other volumes. There is also another valuable little volume on *The Peoples of India*, by Anderson, which is in the Cambridge Manuals of Science and Literature series.

II. The History

a. For the Ancient Period the work of Vincent Smith: *The Early Hist. of India*, 3rd Edition, is the standard work and is likely to remain so for some time to come. His is the work of a scholar. He is especially particular in citing his sources. By way of contrast stands the earlier three-volume work of R. C. Dutt, who mingled a good deal of fiction with his facts. There is a small work by Rapson, covering this ancient period, which is also valuable.

b. For the Medaeval Period, which coincides generally with the period of Mohammedan dominion in India, Lane-Poole, in the "Story of the Nations" series, and the corresponding chapters in Elphinstone's monumental *History of India* give one the best description of the conquests and conditions.

c. The Modern period is such a vast one in its data and also in its varying problems that one must needs have recourse to histories of particular sections and peoples of India, or to the brief, but illuminating summaries in Vol. II of the Imperial Gazetteer of India (New Edition), which traces the history down to the Partition of Bengal, 1905.

III. Literature

A. Macdonnell's *Hist. of Sancrit Literature* is the best in English, especially for the Vedic period. Two-thirds of his volume is concerned with this particular period. Fraser, however, in his *Literary Hist. of India*, contains a better treatment than Macdonnell for the later periods. Vol. II of the Imperial Gazetteer con-

ains valuable chapters by Macdonnell and Grierson on Sancrit and Vernacular literature. A valuable bibliography is appended to each of these chapters. E. Reed's *Hindu Literature*, and Horwitz's *Short Hist. of Indian Literature* are two brief, but rather unsatisfactory treatments of the material. To those who are at home in German the really first rank treatment of the material is that done by Winternitz in his *Geschichte der indischen Litteratur*. Three volumes have already appeared treating respectively: the Vedic period, the Epic and Puranas. and the Buddhist literature. When the fourth and concluding volume appears it will undoubtedly become the standard work on the subject.

(Continued next month.)

NEWS NOTES

By Edward A. Henry

The Secretary wishes to thank those members who, in the midst of the Christmas rush, remembered to send in their dues for the current fiscal year which is now half over. It is hoped that many others will mail checks during January. This will be the last notice in the Bulletin. Individual bills will come next. Start the new year right.

In a letter accompanying his check for dues, W. H. Trainum tells us that he enjoyed a splendid late summer motor trip through West Virginia, Pennsylvania and Maryland into old Virginia. He misses the summer meeting with the fellows but feels that the Bulletin helps to keep him in touch.

Several of the Associate members who have been out of school more than a year have remitted one dollar each with expressions of pleasure that they are permitted to bear their share of the expenses of the organization.

H. B. Robison sends his check with news that Christian University now has the largest enrollment of any year since he has been there. The college library which was begun last October is proving very helpful.

C. J. Armstrong sends his check and word that during the State Association of Congregationalists of Wisconsin he enjoyed a fine reunion with Rowlison, Burns and Chas. Wilson. He adds, "Not one of us regrets the step we have taken. Best of all, not one of us feels that any barrier has come between us and the

C. I. men and their type among Disciples."

From E. L. Talbert we are in receipt of a check for dues and an announcement of the arrival on Nov. 15 of Mary Lynn Talbert. This is "Baby No. 2" in his home. We extend heartiest congratulations.

Which reminds us that Editor Jordan's note in the last Bulletin has brought a perfect shower of congratulations upon the Secretary. He finds it quite impossible to thank each one personally so takes advantage of this opportunity to thank all. He trusts that in about twenty years John Gordon Henry may be an applicant for Associate Membership in the Institute. He certainly will if he is a "chip off the old block" and everyone says he looks as if he were.

C. L. Waite sends his dues with word that the eight months of his work in Colorado Springs have resulted in seventy additions to the church and all its work seems in fine condition.

The day after we went to press the last time we received a card from Sherman Hill that, with Mrs. Hill assisting, he had just closed a meeting at Paola, Kan., with one hundred additions. Mrs. Hill does considerable pulpit work.

The Secretary is in receipt of a pamphlet entitled "United States Court for China. Decennial Anniversary Brochure. Far Eastern American Bar Association Publications. Volume I." It is hardly necessary to add that it was sent by Judge Lobingier. It contains a history of the United States Court for China, the program of the centennial anniversary exercises, all speeches and addresses delivered, copies of all press notices of the occasion, a list of those present and a list of members of the Far Eastern Bar Association. The Secretary will be glad to loan the pamphlet to anyone who would be interested in seeing it. It tells a fascinating story. Judge Lobingier is the third judge of this court.

Another pamphlet at hand is "The Development of an Educational Conscience Among the Disciples." An address by Dr. Herbert Martin before the Des Moines convention. It is printed as No. 5 of Vol. 20 of the Drake University Bulletin. All of our men would enjoy reading it. Copies may be had from the University.

Upon Dec. 11 C. S. Earley closed a meeting at Clinton, Ill., with sixty-seven additions, mostly by confession. He began at

Eldorado, Kans., on December 31.

R. W. Gentry recently closed a meeting in his church with Herbert Yeuell as evangelist. The meetings were very successful, yielding confessions at every service and closing with all debts paid. Mr. Gentry speaks of Mr. Yeuell in the highest terms.

C. H. Winders raised the final $6,000 and dedicated a $20,000 church at Bowling Green, Mo., on November 26. There were thirteen additions during these services. He continued to preach for two weeks following.

H. O. Breeden led a meeting in Pomona, Cal., preparatory to an effort to raise $30,000 indebtedness on November 19. At the morning service he raised $24,000 and considerably increased the amount in the evening.

Dr. Ames has been writing a series of letters during the autumn which he has read instead of sermons. One of the first was "To a Business Man." Others have been "To a College Man," "To a College Woman," "To God" and on Christmas Sunday "To Jesus." His New Year's Sunday subject was a "A Letter to Father Time." These letters have excited considerable interest. One was published in the local church paper.

The University of Nanking opened this fall with a considerable increase in the size of the student body. Guy W. Sarvis is Dean and Clarence H. Hamilton, Professor of Philosophy, in the University. The students come from more widely separated parts of the country than ever before so that the spirit of the school is penetrating deeper and deeper into the life of the nation.

Ten of the twelve Guarantors for the forthcoming anniversary volume of the Campbell Institute have been secured and these are already sending in their checks. It is believed that the remaining two will be secured at an early date. The book is now getting a thorough overhauling in committee and it is hoped that the typesetting may start very soon. We are hopeful of a very favorable sale for the book and a cordial reception of it by the brotherhood.

Graham Frank held a meeting in his own church at Liberty with E. E. Violett as evangelist about a month ago and succeeded in clearing his church of all debt. Then he went to Lexington, Mo., and assisted R. W. Wallace in a meeting.

W. Garnet Alcorn was the preacher at the community Christmas service in Hot Springs, Ark.

O. F. Jordan is loaning his personal books to members of his church. Each weekly calendar carries three titles which are offered for loans.

Mexico, Mo., is looking forward to even greater things under the leadership of Henry Pierce Atkins who recently came here from Birmingham, Ala. More than 800 people were present to welcome him on his first Sunday.

James M. Philputt has accepted the pastorate of the church at Charlottesville, Va. He will remain there for the winter months and possibly longer.

A. W. Taylor has become County Superintendent of Boone Co., Mo.,—this in addition to his other work. He is working to increase the missionary giving of the country as a whole.

Herbert L. Willett was recently elected President of the Church Federation Council of Chicago where he succeeds Melbourne P. Boynton.

H. O. Breeden is in charge of a week's meeting at Pomona, Cal. where he hopes to refund a heavy building debt.

V. T. Wood has taken the pastorate of the Rush Hill, Mo., Community Church in which are members from several denominations. He finds the people very happy and hopeful.

H. D. C. Maclachlan and the Seventh Church of Richmond, Va., recently returned to a redecorated church house and celebrated the occasion by introducing the new Disciples Hymnal published by the Christian Century Co. Dr. Ames also introduced these Hymnals on November 12th and they are being very much enjoyed. "Go thou and do likewise."

Vachel Lindsay recited from his own poems to a very large audience in Mandel Hall at the University of Chicago on Nov. 28. He was assisted by a dancer of skill and grace. The reading was under the auspices of the Senior Class in the University.

Ira L. Parvin is rejoicing over a $300 raise in salary recently voted him by the church at Niagra Falls where he ministers.

Dr. Collins in sending in his dues writes of his continuing interest in the Institute and its ideals.

Evanston church, Chicago, of which O. F. Jordan is pastor, reports 35 additions for 1916, net gain of 25. There were nice gains in church and Sunday School attendance and there was no deficit.

Hugh R. Davidson closed his work in Brooklyn with the year. He is now located in Eureka, Ill. Please make this change in your address list.

Campbell Institute Bulletin

VOLUME 13 FEBRUARY, 1917 NUMBER 5

Red helpless little things will come to birth,
And hear the whistles going down the line,
And grow up strong and go about the earth,
And have much happier times than yours and mine;
And some day one of them will get a sign,
And talk to folk, and put an end to sin,
And then God's blessed kingdom will begin.

God dropped a spark down into everyone,
And if we find and fan it to a blaze
It'll spring up and glow, like—like the sun,
And light the wandering out of stony ways.
God warms his hands at men's heart when he prays,
And light of prayer is spreading heart to heart;
It'll light all where it now it lights a part.

And God who gave His mercies takes His mercies,
And God who gives beginning gives the end.
I dread my death; but it's the end of curses,
A rest for broken things too broke to mend.
O Captain Christ, our blessed Lord and Friend,
We are two wandered sinners in the mire,
Burn our dead hearts with love out of Thy fire.

MASEFIELD, in *The Widow of Bye Street.*

EDITORIAL NOTES

Why do some souls in the Disciple fellowship think they ought to despise Campbell Institute men? The other day a young man from an eastern school was told, "Don't join the Campbell Institute. I don't care what you think, so long as you keep clear of that bunch." Such prejudice must rest upon some other basis than original sin.

Sometimes we may have laid ourselves open to such misunderstanding. Some of us seem pedantic to the men outside the fellowship. It is possible for learning to live for its own sake. Even worse, there is a kind of learning which makes a vain show of itself. Once we caricatured the man who insisted on interlarding his speech with Latin. It is possible to use philosophy, or sociology or any other good thing in a pedantic way.

Then men of learning may develop an aristocracy of letters. Learning and culture have their missionary aspects. The relatively few men who have secured the best training have something to give the world. Their ministry can never be rendered in seclusion. The truly modern man of learning delights in every kind of social contact that will help in disseminating modern ideas.

Is it true that educated men are impractical? Some of us were not very practical when we came out of the schools and went on our jobs. We insist now that the most practical thing in all the world for a man with large responsibilities to possess is good training. Sometimes trained men allow their idealism to carry them too far in advance of the crowd. It will not do for leaders to despise the every-day realities which the big world still regards as important facts.

How is prejudice removed, such as we have described? If the men who have sought true learning prove themselves true companions to their brethren in the ministry, if they show themselves willing to carry heavy burdens in the common cause, if they demonstrate a loyalty to the great Disciple movement which is noteworthy, they will go far to make the Campbell Institute fellowship come into appreciation everywhere. Above all, there should be no suspicion of their religious genuineness. *Theta* is the central letter of our motto. We all know that it stands for God.

A COMMUNICATION FROM DR. ABRAM E. CORY

Cincinnati, Ohio, January 24, 1917.

To the Editor of the Campbell Institute Bulletin:

Dear Brother:

In re the recent publication in the Campbell Institute Bulletin as to my trying to keep Dr. Ames from preaching at Des Moines, allow me to say in the very beginning that as far as I am concerned the charge is absolutely false. I did not see a list of those who were to preach on Sunday and made no suggestions to the Committee except to implore Mr. Cole and Mr. Bigelow to relieve Mr. Miller who for personal reasons had to leave on Saturday. For me to take such an attitude toward the work of the Pulpit Supply Committee would be impossible. I was not a member of any committee at Des Moines and made no suggestions whatever as to the work of any of the Committees except as it touched our own sessions.

I say again that I did not by word or inference suggest, request, intimate or otherwise indicate that Dr. Ames or anyone else should or should not preach except in the case of Mr. Miller as indicated above.

The only other connection I had with the Pulpit Supply Committee was to try to get them to withdraw the reading at our afternoon session on Friday, of a list of names of people who were requested to call for their mail. More than twenty other announcements had been handed up and we were trying to eliminate them all. The members of the Committee were insistent and I pointed out to them that a number on the list were not in attendance at the Convention and was urging them to seek the others privately—whether Dr. Ames was one of those whom I thought was not present, (for I did not see him until Sunday afternoon) I do not know for I do not remember a single name on the list. The only case in point was whether or not a list should be read requesting that a group of men call for their mail. It was finally put up to Dr. Medbury and at his request it was read in its entirety. I cannot believe that you or anyone could make the above statement on the incident just quoted, for it is so far removed from the above that in my judgment it could not be the basis of your article.

You point out Dr. Herbert Martin as the source of your rumor. I have the highest respect for Dr. Martin and believe he would

not intentionally harm me. I quote from his letter under date of January 8th:

"In reply to your two letters of December may I relate my experience in the matter.

"I think it was Friday morning of Convention week that the Pulpit Supply Committee was summoned to an eleven o'clock meeting. On arriving there Brother Cole, Chairman, said to me that Brother Ames would not speak Sunday. I answered that I saw him only an hour ago and that he was then planning to preach according to appointment. Well, Brother Cole said, Brother Cory was just in and in looking over the list drew a pencil through Brother Ames' name saying he would not preach. Immediately I sought Ames to verify the report. I met Prof. Clark, also member of the committee. He and I both went among the people in Coliseum looking for Ames. Clark sometime later saw Ames and was assured by him that he would preach. Speaking later with Cole about the matter he said, 'I do not know why Brother Cory would do that.' I said I could not understand it either.

"This is all I know about the matter. I am willing to stand for these statements. I have not had time to have them confirmed by Brother Cole, but no doubt he would do so. I have no desire to thrust him or me into any controversy over the matter. The above paragraph is but a plain statement of the facts in the case as I had to do with them. I confess that for you to assume such a role was a very great surprise to me."

You will notice that he said Mr. Cole said: "I do not know why Brother Cory would do that." Then it was Dr. Martin's duty and yours to find out from me before this matter was published. The only possible basis for Mr. Cole's statement was the incident related above, from which, no such conclusions as you have drawn could be made legitimately.

In order that there be no question on this matter I am quoting also from a letter from Mr. Bigelow (assistant pastor in University Place Church. Ed.). He says under date of December 6th:

"Your letter of November 20th written from Spokane, Wash., is at hand. I cannot tell you how sorry I am concerning this whole affair. And frankly I want to say that I can heartily endorse all that you said in your reply written to the editor of the *Campbell Institute Bulletin*. For my part, I cannot understand where such rumors as these originated. The list of preachers who

vere to supply the pulpits of Des Moines was in my care a good part of the time, I might say all of the time. And when not in my care Brother W. C. Cole had it. I was talking with him yesterday. And Brother Cory, you can be assured of this fact that the rumor did not come from us. Furthermore, when I had the list no one except the committee saw it. And Brother Cole says that it was never altered while in his care."

With this statement of mine and Mr. Bigelow's and the statement from Mr. Cole included, I ask that you fully retract or publish the above in its entirety.

Very truly,

A. E. Cory.

Though requiring an unusual amount of space, the statement of Dr. Abram Cory has been given without abridgement that he might have a fair opportunity to state his case to members of the Institute. I am much more happy to believe that my statement in the November *Bulletin* is in error than to believe it correct. It was published at the time from a sense of duty and not from any desire to harm Dr. Cory with whom I have always sustained friendly relations. I now recognize that the statement did not rest on adequate foundation. How the report originated is yet an unsolved problem, but probably does not need to concern the Institute further. I will only say (what is perhaps not necessary for me to say) that I have unbounded confidence in the careful judgment of such men as Dr. Martin and Prof. Clark, as well as in the integrity of Dr. Cory. O. F. Jordan.

J. H. Goldner has completed seventeen years at Euclid Ave., Cleveland, Ohio. He began with 400 members in a frame building. He has now a plant worth well toward $150,000 and 1,200 members. During 1916 he received 156 new members into the church. The budget amounted to $17,780, of which $5,250.22 went for missions. This church supports seven missionaries on the home and foreign fields.

The Lebanon, Ind., church, A. L. Ward, minister, reports a record breaking year with 206 additions to the church, a missionary offering of $1,530 and a Sunday School enrollment of 700.

CHAMBER OF LITERATURE

By Lee E. Cannon

To those who know the work of Dr. Crothers, *The Pleasures of an Absentee Landlord* (Houghton, Mifflin, 1916, $1.25) needs no recommendation. This collection of familiar essays is full of genial humor and kindly wisdom. The title essay emphasizes the need of more perspective in our lives and advises absentee landlordism and "a little place in the past" to which we can retire. To be "in residence" on our job continually is narrowing. In "Protective Coloring in Education" several keen shafts are sent at some of our educational practices and problems. To my mind, the most sparkling thing in the book is "A Literary Clinic," a study of the therapeutical value of literature. As our old friend Baxter says, "A book may be a stimulant or a sedative or an irritant or a soporific." "The function of a literary critic is not to pass judgment on a book, but to diagnose the condition of the person who has read it." Each essay is a new delight.

In *Saint's Legends* (Houghton, Mifflin, 1916, $1.50) Professor Gerould has given in relatively little space a considerable amount of information. These old stories are very interesting reading, and offer a suggestive commentary on the human imagination. The frequent reference to them in literature, and the treatment of them in art make this background study quite helpful. After two chapters on definition and use, and another on origins and propagation, the author traces the type down through English literature. "The modern world has much to learn from the veritable lives of the saints, as they are revealed through critical scholarship and it could find things of profit to civilization even in the legends that have grown up about their lives." A selective bibliography is added.

Franke's *Personality in German Literature Before Luther* (Harvard U. Press, 1916, $1.00) traces the development of individuality in early German literature. In the medieval drama, in the writings of the mystics, in Erasmus or elsewhere, there is a decided tendency toward democratic individualism. The entire work is an "implicit criticism" of Burckhardt's theory that the Italian Renaissance first led to the "discovery of man." The book is not for the student of German alone. It is an able discussion of growth of personality in a great people, a personality which will, the author hopes—and so do we—survive to new spiritual

attainments, after the present "purging of whatever may be left of weakness or littleness or false conceit" in it.

CHAMBER OF EDUCATION

By Herbert Martin

In this day of educational supervision, of surveys, of tests of varying kinds, to ascertain an institution's or an individual's effectiveness, it is only fair that the preacher, as teacher, should be allowed to appraise his social contribution. What shall the criterion be? Sometimes it is popularity within or without the congregation, or numbers added or attending, or offerings, or the whirring of church enginery, or the number of church papers taken, or the measure of peace within the local Zion. None of these are now in mind. In terms of education the test here suggested is rather the type of mind developed and nurtured by the minister as preacher and teacher. Anyone who has ministered to a congregation for five years or more must have made some difference there. He is rightly responsible for their valuations, attitudes and outlook. Or, to turn the matter about, the prevailing note, the dominant ideas of the constituency fairly reflect the focal elements in the minister's consciousness.

The employment of this test will prove helpful in two ways. Applied retrospectively it is revealing. If no difference is seen as a result of his tenure then the preacher makes no difference. He is not a creative worker. If deeper insights, wider horizons and worthier appreciations appear, he sees himself a contributor to human life and progress. Applied prospectively this criterion will furnish a program with definition and purpose, will lead to coherency of effort on the part of the minister, and will yield in his people newer conceptions of duty and larger visions of truth. To his people he must ever be a revealer; in them he is ever being revealed.

The criterion: What progress have I made in shaping the thinking of my people? What attitude of mind is theirs toward truth? Do they face forward or backward? Have I merely established them in the old irrespective of the world's progress, or have they been lead to believe in and to welcome the possibility of new discoveries in the realm of the spirit? May the preacher so prove himself.

(To be followed next month by a criterion for the teacher.)

CHAMBER OF MISSIONS

By W. C. Macdougall

(Continued from last month.)

IV. Religions

Barth's work on *The Religions of India*, while in some respects antiquated, still remains the best single treatment of the subject. Hopkins, in a similar work, has much valuable material, but it is wretchedly assembled and organized. G. F. Moore's *History of Religion*, contains exceedingly clear cut chapters on the subjects relating to India (chaps. 11-14). The above writers, however, practically ignore the significance of the Puranic period in moulding the religious life of modern Hinduism. This latter period is as important as it is difficult for the understanding of Hinduism. It is a vast and, as yet, a practically uncultivated field. Until this vast array of data is handled by critical scholars we shall be compelled to remain ignorant, or uncertain regarding many important matters. As yet there are comparatively few scholars at work in this field. The special books on Hinduism and Buddhism are legion. Farquhar's Primer of Hinduism" (last edition), presents an elementary, yet exceedingly lucid and valuable study of this religion, in its historical setting. Dr. Farquhar's selections from the sources, his graphic diagrams, and full bibliography are additional valuable features of his work. Hackmann's "Buddhism as a Religion" is perhaps the best treatment of the latter religion from the historical point of view issued in English.

V. Philosophy

There is at present no really satisfactory treatment of Indian philosophy as a whole in English. Max Muller in his *Six Systems* is very diffuse with no sense of proportion. The best treatment is in French by Altremare. Banerjea, a convert of Alex. Duff's, has written *Dialogues on Hindu Philosophy*, which is very good.

VI. India's Religious Reaction to the Impact of Western Life and Thought

Altogether aside from the numerical success which has attended the Christian missionary propaganda it has been a powerful means of stimulating new religious forces and effecting profound changes in the religious outlook of the educated classes. These reforming and defensive indigenous religious movements have received effective and lucid treatment in a recent

work by Dr. Farquhar on *Modern Religious Reform Movements in India.* Chapter IV contains the best resume of the facts concerning the Theosophical movement that it has been the writer's pleasure to read.

CHAMBER OF HISTORY

By Roscoe R. Hill

Russia, the great European-Asiatic empire, has ever been half oriental, half occidental. This dual characteristic has tended to retard progress and has made the country a mystery to the western mind. Today Russia is fighting for a freer contact with western Europe. The result must be a greater democratization of Russia, as well as of the other belligerent countries. Even now there are evidences of the changing era, although too high hopes must not be entertained that all evidences of despotism will disappear immediately. Just the other day news came that the Duma had dictated the resignation of the premier and the appointment of his successor —the first time in Russian history. This was soon followed by the information that the Czar, taking things again into his own hands, had made a new appointment without consulting the Duma, and that the ministry had announced its intention to proceed along the old autocratic line in the endeavor to carry the war to a successful conclusion. Today Russia is perhaps the most interesting of the warring nations.

A number of interesting articles regarding Russia are to be found in the January number of the New York Times *Current History* (which by the way is the most interesting magazine devoted entirely to the European war). Stephen Graham in his *Russia and the World* (New York, Macmillan, 1915; xi, 305), has given an interesting picture of the conditions in Russia at the outbreak of the war. The author is an inveterate English pedestrian, who has tramped from the western borders of Russia to Russian Central Asia. In his book he endeavors to interpret the feeling, religious and political, of the Russians, especially the peasant class. Much attention is given to Russian colonization and expansion in Asia. In addition there is a consideration of the world problems of Russia and Great Britain.

C. C. Morrison spent a week in Kansas City recently. The *Century* is making good growth in subscriptions these days.

CHAMBER OF CLASSICAL LANGUAGES

EDITED BY ROY C. FLICKINGER

The American public school system is being rapidly made over from the old accidental grouping of eight elementary grades, followed by four high school grades, into a system in which the break occurs at the end of the sixth grade and leaves six years for the high school. The most satisfactory plan for providing for the work of the upper six years seems to be a further division into a three-year "junior high school" followed by a three-year "senior high school."

In this new system pupils at the age of twelve, instead of at the age of fourteen, are offered differentiated courses and in general given the type of departmental instruction and the less restricted environment to be found in the high school. Educators are convinced that the physiological and mental needs of the pupils are better met by making the change at the beginning of the seventh grade, rather than postponing it until the ninth grade.

The organization of the junior high school with its separate building and special corps of teachers is the step which logically follows the providing of departmental instruction in the seventh and eighth grades, as has been done for some years in many of the best public school systems of the country.

Wherever the junior high schools have been organized, or where the department system has been adopted, one or more so-called high school subjects are usually added to the courses offered below the ninth grade. Latin, German and algebra are the subjects most commonly added to the curriculum. A committee of the Classical Association of the Middle West and South found that Latin was being offered in a part or the whole of the public school systems of nearly a hundred American cities, as well as in a great many private schools. Nearly all of these schools are organized on the 6-plus-6, or 6-plus-3-plus-3, or 7-plus-4 basis, or had well organized departmental instruction in the seventh and eighth grades.

Latin teachers who have taught classes in these lower grades are enthusiastic about the results obtained. Some of the reasons given are: The younger pupils more easily acquire pronunciation, vocabulary, forms, and the "knack" of translating and writing Latin; they learn more English grammar, *via* the Latin than they are likely to learn in the classes in formal English grammar;

hey are more responsive than the older pupils and are less fraid of making mistakes, and profit more by oral instruction; nany pupils who would otherwise drop out of school are held by n interest in the new type of school work and carried on to the igher grades; more pupils are "exposed" to the subject, and in nese days of commercialism and over-emphasis on "practical" subects, the classicist realizes that the more boys and girls he can expose" to the humanities, and the earlier he can do it, the better it will be for the men and women of the future.

W. L. Carr.

CHAMBER OF PASTORAL DUTIES

By Perry J. Rice

There is no department of the church's life that is of more ital interest to the modern pastor than that of education. Of ne making of many books dealing with the subject there seems o be no end. The catalogues of all the publishing houses that are utting out religious literature at all present lists of books in nis general field that fairly stagger one. Some of them, many f them indeed pastors will want to buy and read for their own akes, and some of them they will want to pass on to the workers n their church school.

For some time I have devoted a section of my own library to ne books of the character mentioned and have furnished lists of nese books to the teachers and workers in our school, offering to oan them for certain periods of time. Numbers of people have vailed themselves of this opportunity. I have also suggested ooks for reading and discussion in departmental group meetings ith good results.

Recently the school itself has begun the collection of books reating of the various phases of religious education for the use f those engaged in that department of work. The other day the ollowing volumes were added to the collection: *Religious Edu- ation in the Family*, Cope; *Story of the New Testament*, Good- peed; *Graded Social Service for the Sunday Schools*, Hutchins; *he Sunday School Building and Its Equipment*, Evans; *The City nstitute for Religious Teachers*, Athern.

The problem of circulating these books and getting them read s not easy of solution, but if the matter is kept continuously be-

fore the teachers and occasional reviews are presented in group meetings, and perhaps from the pulpit they will gradually get out into the hands of those most interested, and later to a wider circle of readers.

There is no short cut, easy method of training voluntary teachers, but no pastor can afford to be indifferent to the problem. The high standards of efficiency which are being set for us by specialists in this field compel us to be alert and active. If we are ever to supplant the old methods of evangelism by the quieter and saner method of education we shall have to give ourselves with patience and perseverance to the development of groups of workers in our churches that shall be informed not only as to methods and material but as to the significance of the new program.

CHAMBER OF SOCIOLOGY

By Robert E. Park

Sociologists and others are constantly finding new applications of the social survey. A few months ago I read an interesting little book, entitled *My Larger Parish*. It is an account of the way in which one enterprising pastor in a rural community started out to solve the problem of the rural church. This solution was based upon a survey of a rather unique sort. This man started out, as I recall it, one bright morning for a tramp across the country. On the way he stopped and talked in a human, neighborly way with the first man he met. They talked about indifferent things at first, the weather and the crops, politics and the conditions of the roads. In the course of their conversation, however, they came naturally upon some of the deeper and more intimate problems of life. They soon got upon a footing of genuine intimacy. There are very few men or women of mature years who do not have something they would like to talk about, something they need to talk about with some one who can look at the matter from a wider viewpoint and in a more impersonal manner than they are able to do. A friendly and sympathetic stranger, in such a circumstance, comes as a sort of providence and conversation with such a one is a relief. It brings peace of mind, and affords just that sort of comfort that we very properly describe as a blessing.

After this conversation our pastor tramped on, meeting other

ersons along the road or in the fields. With each he shared a riendly greeting and if opportunity offered he stopped and talked. At noon he stopped at a farmer's house and had dinner. At night e found shelter in the nearest home that was hospitable enough o take him in. After a day, sometimes two or three days, he eturned home. There he jotted down some notes on his travels. Much, no doubt, he carried merely in his memory. But he had the ames of the people he met. He had learned the names of the amily and more than that he had gained a glimpse into the inti- nacy of the family life. He knew where life was still sweet and resh and wholesome. He had learned, in other cases, something f what it was in the condition of the family or the relations of s members, that was poisoning the sources of life and making it nsipid, or bitter, and less worth living.

In the course of time, this pastor covered the whole surround- ng country and got on some sort of intimate friendly and helpful elations with every family within a day's walk of his church. his was the survey. Out of this survey what he calls "the larger arish" grew. As I recall it he succeeded in bringing into some ort of co-operation and church union every little congregation in nat larger parish except one. That one was a Church of the isciples of Christ.

NEWS NOTES

By Edward A. Henry

Central Church, New York, Finis Idleman, minister, reports ne pleasure of listening to several of our national officers recently. Ir. Idleman has been elected chaplain of the Iowa Society of New ork.

Central Church, Indianapolis, A. B. Philputt, minister, re- eived 186 accessions during 1916. Money receipts for the year ere $15,752.72 of which $3,495 was for missions. Attendance in ne Sunday School averaged 696 for the year.

Joseph L. Garvin has accepted the Field Secretaryship of the ational Church and Sunday School Efficiency Bureau of Flint, lich. We suppose his address will continue Cambridge City, Ind., ntil further notice.

Prof. A. C. Gray of Eureka College is preaching at the Deer reek church this year.

W. H. Smith and the Bloomington, Ind., church are mourning the loss of their church building as a result of a fire New Year's eve when revelers entered the church to ring the bell. The congregation was considering a new building anyway, but the old one was inadequately covered by insurance. The plans for the new home are being pushed as rapidly as possible now.

Colorado Springs, C. L. Waite, minister, reports 66 additions during the seven months of his pastorate. The church has given the largest amount in its history for missions and closed the fiscal year with a balance in its treasury.

R. W. Gentry and the Winfield, Kan., church are rejoicing over the success of the meeting recently held there by Herbert Yuell.

The church at Fort Collins, Colo., has been laboring under a debt of some $1,700. The pastor, Lin D. Cartwright, has been figuring on how he could raise the funds necessary to cancel it. A few Sundays since the president of the Senior C. E. Society handed him two envelopes just as he was entering the pulpit for the morning service. One proved to contain an announcement that the C. E. Society had been carrying on a secret campaign during which they had secured pledges for the entire sum. The other envelope contained the pledges themselves.

Three churches in the greater Chicago district recently fell heirs to sums of money for the raising of burdensome debts. The Monroe Street received a legacy of $3,500 upon condition that enough money be raised in advance to settle the debts of the estate, something like $500. This amount was raised quickly and now Monroe has reduced her debt to less than $600. The pastor, J. E. Wolfe, is feeling very happy. The second case was at Waukegan, Ill. A country church in a remote part of the county disbanded and sold its property. Seven hundred dollars of the sum was offered to the Waukegan church if it would raise $300 additional which would be enough to wipe out all indebtedness. The amount was raised at once and the old mortgage burned. This puts this old church in the best condition it has been for years. W. C. MacDougal is the happy pastor. The third church is that at Gurnee, Ill., where H. W. Cordell ministers. This church received the balance of the money realized from the sale of the disbanded church mentioned above.

E. E. Moorman and the Englewood Church, Indianapolis, is in a meeting with L. E. Brown.

hat larger parish except one. That one was a Church of the isciples of Christ.

Maxwell Hall has accepted the pastorate of the Broad Street hurch in Columbus, Ohio, and begun work there.

A. L. Cole has accepted the pastorate of the church at Brookeld, Mo. One of the elders of his new church took time to escort Ir. Cole to the home of every family in the church and introduce im. He made 125 calls in about twelve days.

O. J. Grainger has been moved from Mungeli to Jubbulpore, . P., India. He reports that the work in India is prospering in pite of the war, indeed the people of central India are living in eace and security, hardly conscious that there is a war. We ote also that Mr. Grainger's letter was not opened by the censor his time. Evidently the censorship is not being enforced so rigly any more. Mr. Grainger's work now is very largely teachg in the college in Jubbulpore. He has just finished two years f labor on a hymn book in Hindi. Just at present Jubbulpore nearly deserted as the result of an outbreak of bubonic plague, ut he anticipates that it will soon be checked.

One other change in our address list. Our attention has just een called to the fact that we enrolled one of our new members correctly this autumn. The Spencer, Ind., pastor is F. E. Davion and not Davidson as we published his name.

In remitting his dues Walter C. Gibbs remarks that the Bible ollege of Missouri is having one of the best years of its history. e has recently tried the experiment of beginning a class in reek with the Greek New Testament—making that the goal of eir study instead of the usual course through classical Greek rst. The class is now far enough along so that he feels it is oing to be a success in every way.

A copy of the *Crimson Rambler*, published by Transylvania ollege, recently fell into the secretary's hands. It contains a list f figures which seem of interest. Of the 3,000 preachers among e Disciples who have had college training 1,500 have done work Transylvania—including the college of the Bible under that ame. Ninety per cent of all Kentucky ministers who have colge training are Transylvania men.

Tabernacle Church, Franklin, Ind., Carl A. Burkhardt, minisr, has organized a "Church College" for the purpose of training s members in Christian leadership. The work is prospering.

Charles O. Lee of Danville, Ind., arranged an unusual form of cheer for boys and girls of his town. The church runs a large Community Centre, tickets for which cost from $2.25 to $4.00 per year. He arranged that during the holiday season tickets might be sold at half price provided they were given to children who were enjoying the privileges of the Centre.

W. A. Crowley was called to Baker University, Kansas, in November to supply for a Professor of Philosophy who was ill. After finishing the term there at Christmas he was called to the State Normal School at Valley City, N. Dak., as Professor of Psychology. He will be there for the balance of the year. This is the school where Hardin Lucas was located for a number of years. Mr. Crowley has practically completed his work for the Ph. D. degree at the University of Chicago.

W. F. Rothenburger and his church are rejoicing that one of their number has gone to Nanking as treasurer of the University there. This is the fourteenth member of this church who has entered the ministry or the missionary work.

President Pritchard is Vice-President of the College section of the Illinois State Teachers' Association. During the annual meeting in Springfield at holiday time he read a paper on "The Relation of the College to the Professional School."

A meeting of prohibition workers was recently held in the West Park Church in Indianapolis, of which C. G. Baker is pastor. C. G. Baker was elected president of an organization to further the campaign for state prohibition.

P. J. Rice was one of the speakers at the dedication of a large Jewish Temple in El Paso. Mr. Rice fills a large place in the hearts of the whole community in which he has labored for so many years. His address was highly commended by the local press.

A. B. Philputt engineered an every-member canvass of his great church on the last Sunday in November. One hundred men using fifty automobiles did the trick. There are 1,300 members in the congregation. The result was very satisfactory.

H. G. Burgess has resigned from the pastorate of the church at Canton, Mo., the resignation to take effect March 1. Mr. Burgess has been on the field for about eighteen months.

Roscoe R. Hill reports that Mrs. Hill was operated on for appendicitis recently and is making a good recovery.

Campbell Institute Bulletin

VOLUME 13 MARCH, 1917 NUMBER 6

GOD IS NOT FAR.

God is not far from any one of us:
The wild flower by the wayside speaks His love;
Each blithesome bird bears tidings from above;
Sunshine and shower His tender mercies prove,
And men know not His voice!

God is not far from any one of us:
He speaks to us in every glad sunrise;
His glory floods us from the noonday skies,
The stars declare His love when daylight dies,
And men know not His voice!

God is not far from any one of us:
He watches o'er His children day and night,
On every darkened soul He sheds His light,
Each burdened heart He cheers, and lends His might
To all who know His voice.

QUESTIONS.

I ask not "Was he Son of God
Who died on Calvary?"
But, "Was it in vain He trod
The way of death for *me?*"

I ask not, "Was it truth He spake,
The very words of light?"
But, "Am *I* to that truth awake,
Or sleeping still in night?"

I ask not, "Shall the Lord Christ reign
As King of all, for aye?"
But, "Do *I* to His will attain
In the *life I live today?*"

Thomas Curtis Clark.

EDITORIAL NOTES

The decline of the Socialist vote in the election last fall has not attracted the attention that it deserves. Although the coming of woman's suffrage in many sates should have increased the vote by voting the wives of Socialists, the total vote cast actually fell off by several hundred thousand. The vote in 1912 was 901,000 and in 1916, 590,166.

Some have intimated that the European war had resulted in a loss of confidence in the Socialist party, since German Socialists have supported the Kaiser in invading neighboring lands. Probably this consideration has but little effect in this country.

The Socialist vote is usually a pretty good index of economic conditions. At the time of the last election employment was good and labor unions were getting sharp increases in wages. This was a difficult time for the Socialist protest to make itself felt by such men as vote the ticket of any party for the full dinner pail.

It is coming to be recognized, however, that certain phases of the Socialist propaganda are out of accord with the spirit of our times. The dogmatism of the movement, its air of finality, is quite as offensive to a thinker as is the dogmatism of the Roman Catholic church. The scientific study of society certainly does not lead one to enthuse over present conditions, but the careful student cannot be persuaded to bind his intellect with the dead formulas of Karl Marx or any other authority.

The pessimism of the Socialist has an unpleasant feeling to an optimistic American. We are willing to muck-rake things occasionally but to live from day to day in the spirit of Mr. McCutcheon's "Lugubrious Blue" is too trying. The world is not all bad and the rantings of the soap-boxer have proved depressing to the proletariat.

The idealistic socialists have been leaving the party in droves. They had hoped that the old materialistic philosophy of Karl Marx might be superseded by idealism, but in this they have been disappointed. We still hear about an economic determinism that fixes moral and æsthetic and even religious conditions. These idealists were never able to believe that a full dinner pail was all that was needed to make men moral.

The socialists of America, like the prohibitionists, have borne

their testimony. We have learned much from them, but there is no evidence that we shall adopt their Utopian program for society. Society will be revolutionized by evolution. It is a hardy prophet who will endeavor to show the exact form the social millennium will take.

ANNIVERSARY VOLUME BEING PRINTED.

As this goes to press, we are beginning the actual mechanical work on the Anniversary Volume of the Campbell Institute. The committee has decided to shorten the name of the book and it will be called *Progress*. The organizing conception of the book is that in the twenty years of Campbell Institute history, the religious world has made great changes. While it would be impossible for any one volume to make a complete survey of this progress, many of the more significant phases of our modern religious life will receive attention.

We have been disappointed in some of the chapters which were first announced, but it is apparent that if we are to have a book, there must be a point beyond which a writer cannot delay with his copy. The book will be of the dollar and a half size, however, and will contain twenty chapters by as many different writers. The strength of Institute scholarship is fairly represented by these men who present the various theses that make up the volume. A poem by Nicholas Vachel Lindsay makes a fitting close to the book.

After the introduction, there are two chapters in the book giving a careful and constructive statement of the history and ideals of the Institute. The remainder of the book is taken up with phases of progress, beginning with progress among the Disciples of Christ and concluding with the conception of the increasing religious values to be found in the life of the world in general.

The committee which has been in charge of the making of the book this year has been Herbert L. Willett, Charles M. Sharpe and Orvis F. Jordan. They are giving proper editorial supervision to the work, and hope to issue a volume as nearly perfect as possible.

The printing will be done at the best book-making establish-

ment in Chicago and mechanically we may expect a book which will measure right up with the best that are on our shelves.

Since the making of the book is an Institute enterprise, it is expected that the members will become active agents in circulating the work. We assume that every member will want his own copy so we take no time to discuss that question. We wish to secure the active interest of our members in giving the book a wider reading. Since the spirit is constructive throughout there is no reason why the thoughtful laymen in all the churches should not be made acquainted with the book. We already hear intimations that some of our members will order twenty-five copies in advance of publication and dispose of them at once.

A group of our members have underwritten the expense advancing twenty-five dollars each in order to secure immediate publication. It is planned to return the money to these Guarantors in a few weeks after publication, though we asked them for a final settlement at the end of two years, when the money was secured. In order to unload immediately the men who have loaned us their own money, we would like to secure advance orders for four hundred copies of the book.

For many years the Institute has been anxious to "do something." This book is the first big enterprise in putting our ideas out to the world in a permanent form. We believe that it will bring a new understanding and new respect throughout the brotherhood for our men. Loyalty to the organization should lead all of our members to a prompt co-operation in giving the twentieth anniversary volume the very widest circulation.

In this month's issue of the BULLETIN will be found an order blank. Fill it out and mail it in while the matter is fresh in your mind. Guarantors who have advanced money for the publication of the book may secure copies of the book on their account with the Institute.

CLIMBING A VOLCANO.

By Guy W. Sarvis

What we have enjoyed most has been nature in its varied aspects although we saw nothing to compare with the sunset at Kuling and in Karuizawa itself there is nothing to be compared with the vistas of mountain and plain which one enjoys

from the higher houses such as the one in which we lived in Kuling last summer. But in Japan one is in the midst of a and where are beauty spots everywhere, and he can scarcely set out in any direction without running into one. When it was not too cloudy, we could always see the largest active volcano in Japan from our windows—clouds of smoke and vapor pouring from its crater and late in the summer Miss Taylor and some friends climbed it. We were fortunate in choosing the one perfect night of the season for our climb. We set out at 8:30 in the evening and walked until 11 to the rest house from which the ascent is begun. The moon rose shortly before we started, and its light did not fail until it was dissipated by the rising sun in the morning. There was not a cloud in the sky during the entire night, except some great white banks in the valleys below us. All night we could see range after range in the white moonlight as we climbed higher and higher on the bare mountain side. We tried to get a couple of hours' rest at the foot before beginning the ascent but the rest house was so full of both Japanese and foreigners that there was no room to lie down even on the floor, and outside it was too chilly, so we ate our lunch and started up at one o'clock in the morning. Mt. Asama is not precipitous, being simply a great pile of volcanic ash and small stones thrown out in former ages, but the climb upward is almost unbroken by any level place, and the road is almost sandy in character a large part of the way, so that when at the end of three hours we suddenly found ourselves at the edge of the crater, we were more than glad to rest our weary legs. The hour we spent huddled in our oilcloth and sweaters and overcoats, looking down into the glowing mass, rumbling and steaming and heaving, is one never to be forgotten. It was almost impossible to judge distances correctly, but I should think the crater was 300 feet across at the top, and the distance down to the fire seemed to me not more than 50 feet. The whole bed of the crater was covered with what looked like red-hot slag such as one sees in a forge or a furnace, and in this hot mass were numerous holes from which rushed up streams of fiery sparks, smoke, steam and sulphur fumes. Every few seconds there was a rumbling followed by a heaving of certain parts of the bed of the crater and the more rapid emission of smoke and steam. The volcano is not considered

dangerous at present, but behind us down on the plain were the jagged and fantastic masses of rock and cinders which in 1872 were poured out in a great molten stream which buried several villages—and we could not quite forget the fact that only three years ago a man had been killed beside the crater as a result of being struck by a hot stone which was thrown out, and from exposure following the accident. I suppose there was one thought in all minds when, just as we were leaving, there was a tremendous rumbling which continued with rapid acceleration for some seconds, accompanied by great volumes of smoke pouring up in great white clouds in the morning sunlight. We all scrambled away a few hurried steps, and then we came back to the edge, feeling that if there was really going to be an eruption it was useless to flee in any case. As it was, we had one of the finest possible views of the crater below and the masses of white smoke and vapor above gleaming in the morning sunlight against the cloudless blue sky off to the westward. The view of the surrounding country from the top of Asama was among the most magnificent I have ever seen, and for more than an hour of our way down we could see Fujiyama, off to the south, towering above the surrounding peaks, lovely and symmetrical, the queen of the mountains of Japan.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

White: *Mechanisms of Character Formation*, Macmillan, 1916.

This is a book by a physician of sufficiently wide reading, culture and literary power to write an account of the Freudian psychology that is accurate and at the same time intelligible to the non-technical reader. The new psycho-analysis is a theory of human nature which has arisen out of the successful clinical experience of very skillful physicians. It is quite probable that some of the explanatory concepts will be modified and others abandoned, but the great helpfulness of the conception and the wide influence and prominence of it have been noted before in these reviews. The present book offers, perhaps, the best and most economical approach to the general point of view.

The preacher will be repelled by the deterministic standpoint, but this should not make him impervious to the great value of some method of controlling the influences which affect the character and destiny of men, and particularly of children. We all prefer a school with good moral influences for the youth, but Freud has shown us that the fatal twists in the character of abnormal people are usually caused by early experience, sometimes infantile experience.

And the corrolary is that the character of normal people is influenced to an enormous degree by mechanisms and complexes which can be formulated as outgrowths of very fundamental instinctive strivings. The author discusses the concept of the Unconscious, the Significance of Conflict, Symbolism, Dream Mechanisms, and the Family Romance, as well as the other of the Freudian categories. He also, in the concluding chapter, sets forth the task for Social Psychology and emphasizes the fact that the social relations must be studied and their problems formulated before the task is done.

CHAMBER OF OLD TESTAMENT

By Rodney L. McQuary

In the *Biblical World* for November, 1916, there appeared a notice of a recent book entitled, *Bible Prophecies and the Plain Man, with Special Reference to the Present War.* The author holds that the Bible contains an invaluable map of the future and that the purpose of prophecy is to reveal to the initiated and to obscure from the unitiated, it being implied that by reading the book one becomes initiated. Such fantastic statements are made as that the British are the lost tribes of Israel; and the possibility of the Kaiser being anti-Christ is also discussed.

Such extreme ebullitions indicate a vast propaganda of fanaticism which the present war is provoking. The claims are put forth by the apostles of Millenarianism that Biblical prophecies are being fulfilled one after another and that the world catastrophe is immediately at hand. The pity of it all is that so many are being swept away by these doctrines from an appreciation of the essential nature and spirit of Christianity. To meet this situation the Church needs in both preaching

and teaching to interpret current events in light of really fundamental Christian principles. There are four principles which need to be emphasized in this period of strange and conflicting notions:

1. The historical interpretation of prophecy. Prophetic inspiration should be taken out of the field of mere prediction.

2. The Kingdom of God as a social ideal rather than as a ready-made perfect city let down out of heaven.

3. The fact that progress comes about primarily by development and by catastrophe only secondarily.

4. The fact that the Kingdom of God comes not simply by divine intervention, but by human endeavor, through the efforts of men working in harmony with what they conceive the Will of God to be.

CHAMBER OF EDUCATION

By Herbrt Martin

Every teacher more or less consciously has an ideal which he seeks to realize through his work, i. e., he has a philosophy of life in which his particular activity finds its place and meaning. My purpose here, however, is not to discuss either educational theory or theory of teaching. It is more specific and practical. The criterion suggested is, What kind of interest am I as teacher developing in my pupil?

Too frequently do we as teachers evaluate our enterprise in terms of the degree of success attained in imparting to the student a definite curriculum content. We should not forget that our concern is as much, at least, formation as information. What is the student becoming is as important a question as what is he learning. What quality of soul are we developing is as important a matter as what quantity of knowledge is the student possessing himself of. What interests increasingly reveal themselves in our students, what is the value that gains definition in their thinking, what is that which more and more becomes central in their consciousness which unexpectedly presents itself and occupies attention,—these are forms of the fundamental problem of the teacher.

Interest ultimately analysed yields personality, becomes identical with character, is synonymous with self. Interest en-

gages activity and determines leisure behavior. It gives inner direction; it frees from external control. *Interests and the Man* would probably prove a worthy topic of reflection for every teacher. The conscious employment of this criterion, the kind of interest being developed in the pupil, would transmute the teacher's function from the barren maintenance of a curriculum into the dignity of the master art, the fashioning of souls.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

In the last number of the *American Journal of Archaeology*, vol. XX (1916), pp. 426-57, Mr. G. A. Eisen discusses a silver chalice from Antioch which is adorned with what he claims to be the earliest portraits of Christ and his apostles. It was found with other antiques in 1910 by Arabs who were digging a well and came upon underground chambers. These are thought to have belonged to the great cathedral which Constantine built at Antioch, after having moved his capital to Constantinople, with the intention of making it the center of Christian worship in the East. It was utterly destroyed by an earthquake in 526 A. D. The chalice, though it probably came into the service of the cathedral, was still older, having had its ornaments "chased-applied" between 57 and 87 A. D. It stands about 7½ inches high and in addition to ten of the apostles presents two figures of Christ, one as a boy about twelve years old. The author declares: "They are not only works of great artistic merit, but show an individuality that cannot be the result of accident. Such individuality has until now been unknown in antique Christian art, for the first attempts at portraiture hitherto discovered are not older than the fifth century A. D. It seems improbable that any sculptor could have depicted twelve heads and faces, so varied and strongly individualized, had he not known the persons portrayed or had authentic portraits to inspire him. The face of Christ seems divine; no subsequent artist has succeeded in imparting that sweetness and gentleness which tradition gives to the Savior's features and which are here for the first time realized. The heads of the apostles are equally remarkable. We seem to read the character of each of them."

CHAMBER OF PASTORAL DUTIES

By Perry J. Rice

The Social Principles of Jesus is the title of a very concise little book from the pen of Walter Rauschenbusch. It was prepared for college voluntary courses but is adapted to a much wider range of uses. The material is so arranged that it may be used by individuals or by family groups as a book of devotions. It provides excellent basic material for study classes composed of young men, or men in middle life, such as are found in practically all the churches. It is also adapted to the use of pastors who may wish to present in sermons the teachings of Jesus from the view-point of their social significance. Its value for such a purpose lies in the fact that it is suggestive rather than exhaustive. It sets one's mental machinery a going.

The material is presented in four parts. Part I deals with the axiomatic social convictions of Jesus; part II with the Social Ideals of Jesus; part III with the Recalcitrant Social Forces and part IV with Conquest by Conflict. It is a book of peculiar value under present circumstances and pastors will find it satisfying and immensely helpful.

Another book which has been stimulating to me recently is from the pen of Henry Cope under the title, *Religious Education in the Family*. It deals with problems every pastor as well as every parent has to face again and again. Is there anything more urgent in these days than the toning up of family life? It may be said without any hesitation that few families have ever been made to realize the function of the family in terms of religion. The church has a duty to perform in relation to that primary and most fundamental social institution which is far more urgent than adding members to itself. Many parents are eager for suggestive reading that will enable them to deal with growing children wisely. This desire is the pastor's opportunity and no pastor, conscious of the deeper meaning of his ministry, will fail to utilize it.

One member in returning his card expresses regret that since the Bulletin has been put into Chamber form there is no space available for contributions from the members who are not fortunate enough to be Chamber heads. We suggest that any who feel that way send contribution to Editor Jordan and watch the result.

THE DISCIPLES' CONGRESS

By Fred E. Lumley

The Disciples' Congress will be held in St. Louis, Mo., April 10-12, probably at the Union Avenue church, where B. A. Abbott is the able pastor.

There are always two problems connected with this desirable gathering: First, the preparation of the program; and, second, the securing of a worthy attendance. And the first is conditioned by the second. It is hardly fair to ask busy men to give their time to the preparation of an address or scholarly paper for the mere handful that sometimes attends. They would gladly do this if more interest was in evidence.

This year's program will equal the best. Editor C. C. Morrison will give some impressions of his trip to South America; Bert Wilson, the indefatigable mission's advocate, will present his conclusions regarding the desirability of having the tithing system adopted by the Disciples. His position will probably call out some sharp criticism and argument. H. H. Peters will have a new proposition regarding the regional superintendency plan to offer and F. W. Burnham will lead the debate in review. Needless to say, this will be one of the outstanding features of the occasion. Prof. W. C. Gibbs, of Columbia, has promised a paper on the teaching of the Bible to college students and no doubt there will be much to commend and something to raise objections in this. In addition, we are to have an able paper from H. D. C. Maclachlan on the subject, "Is Bernard Shaw a Christian?" Shaw has circled about religion for a long time and now comes out squarely with an exposition of Christianity as the New Testament discloses it to him. He asks for a trial of Christianity. Probably there will be a review of a new book by H. G. Wells on religion. And, finally, an address will be delivered by a distinguished minister from another communion; another address will be given on the subject of "Peace."

It is for the ministers and laymen to show their appreciation by attending and by taking part in the debates. This is a place for fearless, frank and pointed discussion of the questions of the hour. Show your interest by dropping a card to the secretary, F. E. Lumley, College of Missions, Indianapolis, Ind., assuring him of your interest and of your intention to be present.

NEWS NOTES

By Edward A. Henry

On February 3 we mailed nearly two hundred addressed postal cards to the American members of the Institute. Up to the time of going to press just 72 of these have been returned. We hope to receive many more during the next few days. The cards returned indicate a good attendance for the summer meeting and offer a fairly large number of topics for papers. We hope to receive many more paper subjects yet. Every card should be returned before the middle of March.

One result of these cards is a considerable list of address changes.

H. J. Loken is temporarily located at 20 N. Ashland, Chicago.

E. C. Boynton gives his address "4108 Ave. G, Austin, Tex."

Irving S. Chenoweth has moved from 1418 Euclid Ave. to 1746 North 15th St., Philadelphia, Pa.

Thomas Curtis Clark gives his address "Maywood, Ill."

J. L. Deming has moved from 169 Bishop St. to 71 College St., New Haven, Conn.

H. H. Guy has moved from 2513 to 2515 Hillegas Ave., Berkeley, Cal.

Maxwell Hall is settled at 1520 Menlo Place, Columbus, O.

F. E. Livengood has moved from 405 Temple St. to 282 Prospect St., New Haven, Conn.

John McKee has moved from Madelia, Minn., to Swanson Flats, Storm Lake, Ia.

A. R. McQueen has moved from 5322 Race St. to 5808 Huron St., Chicago, Ill.

J. P. Myers has moved from 3028 Capitol Ave. to 2915 N. Capitol Ave., Indianapolis, Ind.

John F. Stubbs is living at 5815 Drexel Ave. now and supplying the Plymouth church on Sundays instead of living out there.

Hugh R. Davidson has located with the church at White Hall, Ill. He has been living in Eureka for a few weeks. The church at Whitehall is in serious need of stimulation and Mr. Davidson is going into the task with the determination to make good.

Chicago ministers are formulating vigorous programs for the Lenten season.

Another member objects to the dates chosen for the summer meeting, stating that he could come the following week. The Executive Committee would be very glad to hear from others who would prefer a date say a week later, August 1-3 for instance. We are anxious to please the largest number possible and it is not too late to make a change.

Jasper T. Moses is collaborating on a text-book in Elementary Commercial Spanish for the International Committee of the Y. M. C. A. He is under appointment to the Union Training School for Mexico whenever work in that unhappy country can be reopened.

J. L. Deming was recently engaged by the contractors of New Haven to direct their side in a large carpenters' strike. He has succeeded in establishing the open shop principle in New Haven. He longs for the west again and would be glad to find a suitable location there. His work is in Sociology.

March 11 is to be "Members' at Home" day in the Hyde Park church, Chicago. The members of the board, going two by two, will call upon every member of the church between the hours of 3 and 6. The plan originated in Dr. Ames' fertile brain.

Carl A. Burkhardt preached during February on "Milestones Along Love's Trail." The four sermons were on "Friendship," "Courtship," "Marriage," and "At Home." He writes that he is speaking to good audiences and enjoying the work. He is teaching a class of young people during the Lenten season and will hold meetings every night from March 25 until Easter when he hopes to be able to report a considerable group of additions to his church.

George A. Campbell began his seventh year at Hannibal, Mo., February 11. He reports all the work going well. He has recently tried a light luncheon served in the church at 6 Sunday evenings and finds it helpful. On a recent Sunday evening a census of the churches showed the following audiences: Episcopal, 30; M. E., 82; Presbyterian, 99; Methodist North, 165; Baptist, 150, and the First Christian church, 296, which speaks well for both the strength of his church and Mr. Campbell's popularity in the community.

Ellsworth Faris had a fall on the ice which put an arm out of commission for several days but is now recovered.

From January 28 to February 2, J. L. Garvin conducted an Efficiency Campaign for the Fourth Ward Church of Flint Mich. A local paper says: "Mr. Garvin's winsome personality and strong sermons have won many friends." Some eighty people were added to the church though the chief aim was to strengthen the organization, making places for work among women and young people in the church. A new building plan was begun and carried far enough to assure its success. Early in February he began work at Linden, Mich., where a community church was the only organization in a five-mile circle.

J. Leslie Lobinger is teaching the Psychology of Religion and Biblical Pedagogy at the Y. M. C. A. College in Chicago. He is filling the chair of J. M. Artman who is away on leave.

The Disciples Divinity House has established an annual lectureship at the University of Chicago. The first lecturer will be H. D. C. Maclachlan, who will speak on April 17, 18 and 19.

J. L. Philputt is making a deep impression on the religious life of Charlottesville, Va. The local paper recently carried an eulogy upon the new pastor. An every-member canvass conducted under his leadership resulted in amply covering an increased budget.

We all feel a deep sympathetic interest in the work of Edgar DeWitt Jones who was recently selected by Prof. Arthur S. Hoyt as one of "Three American Preachers" upon whom he wrote in the Homiletic Review.

Last year Burris A. Jenkins tried to go to the border as a Chaplain and was rejected by the army doctors. This year he has been selected by the International Y. M. C. A. for religious work among the trenches of Europe during the summer. He will be away for his church for six months.

Finis S. Idleman has been selected as a representative of the Disciples on the New York State Board of the Anti-Saloon League, subject to the approval of the next state convention of the Disciples.

Rumors of impending changes reach us. We are told that A. L. Ward of Lebanon, Ind., has been called to Bowling Green, Ky. We have not learned the result.

Fred S. Nicholas has resigned at Iowa City, Ia. He has no definite plans for the future.

We notice by an exchange that Chas. A. Lockhart is the w pastor at Helena, Mont. The Lockhart tribe is so large nong Disciple preachers that we are not quite sure whether is is our own Chas. A. or not. We shall hope to hear from m soon whether he is still in Canton, Mo., or in Helena, Mont.

On March 22 Raymond A. Smith will be formally installed President of Atlantic City Christian College, Wilson, N. C.

John R. Ewers eighth year at East End, Pittsburgh, shows 8,500 raised, fifty-eight members added to the church and 00,000 pledged toward a new church home, ground for which ll be broken May 1.

D. H. Shields of Kokomo reports that recently G. I. Hoover nducted in his church "the best county co-operative conference the history of the work."

During the seven years of H. J. Loken's work at Berkeley, l., there have been 471 additions to the church.

The Danville, Ind., church, to which Chas. O. Lee ministers, cently received a bequest of $2,500. This makes the third ch bequest we have reported within a few weeks. Why should ot our members get the habit of including the church among e beneficiaries of their estates?

They have the spirit in Hyde Park church, Chicago. A ember who was restless under having the church called "little" is called attention to the fact that its 308 members makes it gger than nine-tenths of the 8,826 churches reported in the ar-book. The church raised for local expenses last year ,787.93. Only 192 churches in the brotherhood raised more. here was $1,903.08 given to missions and benevolence, and only of our congregation gave more. The per capita of giving to issions and benevolence is $6.18. Hyde Park church insists at the progressive program wins.

Dr. Ames' sermon subjects during Lent are as follows:

February 25. Can Man's Character Be Changed?

March 4. A Letter to a Promoter of Missions.

March 11. Changing Men Through Physical Conditions.

March 18. Changing Men Through Social Influence.

March 25. Man's Power to Change Himself; Auto-Suggestion.

April 1. A Letter to a Lost Soul.

April 8. Easter. Continuity of Personality.

At the recent meeting of the Illinois State Teachers' Associa tion President Pritchard was elected president of the Colleg Section.

A union revival meeting in Quincy, Ill., resulted in 125 addi tions to the First Church of which W. D. Endres is minister. Re cently a reception was given to the new members.

The Jackson Boulevard Church, Chicago, Austin Hunter, min ister, reports 124 additions for 1916 with $7,245.73 raised, o which $1,219.80 went for missions. A. R. McQueen of Austin wa the speaker at the annual dinner.

At a recent Preachers' Parliament held in Spokane, Wash. A. L. Chapman of Bozeman, Mont., read a paper on "Christianity the Only Permanent, Effective, Vital Force in the World Today."

Norwood Church, Cincinnati, to which C. R. Stauffer minis ters, reports 126 members added during 1916. There was raised for all purposes the sum of $13,015, of which $1,700 went for mis sions and some $4,000 into the building fund.

Levi Marshall has resigned from the pastorate of the Nevada Mo., church. During his six years the church has enjoyed a healthy growth in all departments. We have not been informed o Mr. Marshall's future plans.

January 7th to 14th was celebrated by the First Church, Spring field, Ill., as Educational Week. Among the speakers from abroa were C. C. Morrison, O. F. Jordan, Alva W. Taylor, W. C. Mac Dougal and Dr. Henry Cope of the Religious Education Associa tion. Frank Waller Allen has a big vision for this church whic he is getting the church to see with him.

P. J. Rice and the El Paso church continue to prosper in peac in spite of war across the border. The year 1916 brought them 102 additions without any "revival" services. Total receipts were $6,500, of which $1,500 went for missions.

J. H. McCartney of Modesto, Cal., has been appointed stat superintendent of the Home Department of the Sunday Schoo work.

The annual report of the Third Church, Philadelphia, Tru man E. Winter, minister, shows $19,079.88 raised, of whic $5,728.28 was for current expenses, $1,161.86 for missions an benevolences and the balance for a new lot. Every departmen in the church closed the year with a balance of cash on hand There have been 69 accessions during the year.

Campbell Institute Bulletin

VOLUME 13 APRIL, 1917 NUMBER 7

EDITORIAL NOTES

Evangelical churches have felt a difficulty in winning and olding the community leaders. We heard Shailer Mathews y once that when Baptists got rich they became Episcopalians. e can call the roll of many prominent people who were reared Disciples who are now in other communions.

There are cases in which these people have been driven out the ranks by theological narrowness. This is especially true preachers, teachers and literary men. These come to know e issues of modern thought, and taking our reactionary journ- ism more seriously than it has deserved, they have sought nat seemed fairer fields of labor.

In a general way, however, it may be said that the evan- lical type of piety has been too narrow. There are men out- de the church who stay where they are because they feel ore religious than some of us do. These men have great thusiasms for humanity, for which they devote a lifetime sacrifice no less truly than do missionaries and monks.

The physician cannot understand the coldness of the church ward the health interests of the community. He is tempted feel at times that the vagaries of Christian Science are better an no interest at all in the task of keeping people alive and ell.

The teacher who hears a preacher ridicule his training, and ast of his scanty knowledge of books, thinks this man sins ainst the Holy Ghost. Perhaps he does, for his Master was a acher. It is a sorry thing when the teachers of a community clare that the Sunday school helps to undo some things that e public school has been at great pains to accomplish.

More than one business man is an idealist. It is the new ea to help humanity through business. Yet the church herself often very much unconcerned about bringing the ideals of our ord into the work of modern commerce.

These are but suggestions of the ways in which religious aders lose leading people. We lose them by failing to recog- ze the bigness and varied character of the religious phenomenon.

Among my good resolutions for the year is one that I will

read more widely than in recent years. While not renouncing my professional reading entirely, I feel a great hunger to know more of the books that have been brought to our attention by our helpful Chamber Editors in the Bulletin. There has come to my hand several of the new books, and a few things have gone undone the last month that I might revel in their contents.

A Handy Guide for Beggars, by our own Vachel Lindsay, (Macmillan, pp. 205, $1.25) is a fresh word in American literature. He has lived in the middle west and is not ashamed of it. There is no attempt to ape the New England manner of speech or point of view. The writer tells of his wanderings in the south which are full of beautiful and suggestive material, but the chief revelation is that of his own soul. The humor, the sadness, the love of nature in all of its manifestations, these and many other things that belong to the spiritual make-up of the Illinois man are set forth with charm and literary power. Not in a long time have we found such genuine pleasure in a piece of reading.

Fruit Gathering, by Tagore, (Macmillan, pp. 123, $1.25) may seem like a long jump from the other book but I am not sure that it is. Each is full of simple human narrative with some deeper meanings. In Tagore's book we have the oriental meaning underneath. These wonderful little prose poems have revealed Tagore to me after a difficult wrestling with *Sadhana*. I find I can use many of his stories in Christian preaching!

The Brook Kerith, by George Moore, (Macmillan, pp. 486, $1.50) has proven rather disappointing. I knew I was to have a piece of fiction setting forth the life of Christ from a completely rationalistic viewpoint. I have found it dull reading where I had expected to be lured on by a new point of view. The literary style is monotonous. The scholarship is faulty in important ways. Moore asks us to believe the greatest miracle of all, that a Jewish peasant and fanatic should move the world. On the whole we think we would prefer Bouck White's rationalistic treatment in *The Call of the Carpenter*, unhistorical as that treatment manifestly is.

The Campbell Institute will hold a luncheon some time during the Disciples' Congress at St. Louis, April 10-12. Arrangements for this luncheon are in the hands of Graham Frank. Every Institute man who attends the Congress should plan to attend the luncheon.

CHAMBER OF EDUCATION

By Herbert Martin

Art may be temperamental. In any event interest in Art gnifies that a certain stage of culture has been attained. In n interesting volume, *Artists and Thinkers* (L. W. Flaccus, ongmans, 1916; $1.25) we learn that art and philosophy are ike "creatively self-expressive." Each expresses "certain heart-lt needs." The philosopher needs the originality and imagina-on of the artist. Art must express thought by indirect sugges-on. The relationship between artist and thinker in exhibited a study among the artists of Rodin, Wagner, and Maeterlinck sculpture, music and the drama respectively, and among the inkers of Tolstoy, Hegel and Nietzsche.

Rodin believes that sculpture, like music and poetry, should e "vibrant with the spirit of the times." Its purpose is to ortray life as movement. The presence or absence of character, y which he means the revelation of truth, is the determiner beauty or ugliness. Maeterlinck finds beauty to consist in the lf-expression of a strong and responsive soul. The drama should iggest and reflect "the meanings of our life—the clash between assion and duty—a penetrative view of consciousness," and iew cosmic beliefs taking shape under the stress of science and new spiritual needs." "True art," says Wagner, "is racial art; rt expressive of the life of the people." It must be deeply ooted in the racial and national life of a people. For Hegel art a revelation of reality, not a copy as for Plato. It must ecome the medium of expression for both nature and spirit. Beauty is reality shining through the sensuous medium." It is ie universal struggling to utter itself in the particular, the In-nite in the finite. Tolstoy declares that art must be rooted in philosophy of life. The book concludes with an interesting an-lysis of Nietzsche, the artist-philosopher.

This volume should prove valuable as a brief and partial in-roduction to a study of the nature of beauty. The next step in ur educational program should be marked by a new appreciation f the value of beauty for life. The success of our enterprise emands it. Each of us for our best work should carry a side-ne. May I suggest that more of our members give such a place o Aesthetics. To think is well, to think artistically is better.

CHAMBER OF MISSIONS

By W. C. Macdougall

An acquaintance with the higher religious thought of China and Japan, which is in no small degree Buddhistic in origin, demands that one first acquire something more than a superficial knowledge of the origins and development of early Buddhism in India, such as one is likely to meet with in the generally recognized standard books on the religions of India. The subject is too vast to be dealt with in any such cursory way.

Therefore before presenting reviews of books, or biliographies on the religions of China and Japan the writer of this department desires to refer to some books dealing with Buddhism in the land of its birth.

For an outline history of Buddhism there is perhaps nothing better in English than the recent (1910) work of Pastor Hackmann, *Buddhism as a Religion*, consisting of some 315 pages. He treats the subject, however, not only in its historical development, but also in its present conditions. Mrs. Rhys Davids has a little work of value in the Home University Library series, in which she deals briefly with the philosophy of the religion.

Respecting the early history of Buddhism in India valuable light will be shed upon conditions by a perusal of the following: Rhys Davids *Buddhist India* (Story of the Nations Series); V. A. Smith, *Asoka* (Rulers of India Series); and the latter's exceedingly valuable larger work, *Early History of India*, 3rd Ed. Oxford Press, X+512 pp.

As for the Buddha himself and his teaching, Rhys Davids in the American Lecture Series (1907), is of profit, so also is the work by Oldenberg, entitled *Buddha*. It was issued by Williams and Norgate (1882). Although out of print it is still considered a standard work on the subject. Oldenberg is thorough and judicial.

As yet there is nothing really adequate on the growth of the Northern school of Buddhism; that type of Buddhism which spread from India into China and Japan. T. D. Suzuki, a Japanese scholar has given us *Outlines of Mahayana (Northern) Buddhism* (pp. 420, Luzac, 1908) but it is not very satisfactory. Like Anesaki of Harvard, he reads much of Western thought into Buddhism. *Buddhism in Translations* by H. C. Warren in the Harvard Oriental Series, Vol. III, gives one an outline study of value from the Buddhist texts, topically arranged. The Budd-

ist Texts translations in the Sacred Books of the East Series ermits one to become acquainted in greater detail with the sub- ance of the general Buddhist literature, and also with not a ttle of the up-to-the-present available literature of the Northern chool.

Psychology has always occupied a large place in Buddhist ought. A most interesting and informing little volume on this bject has appeared (1914) in the Quest Series from the pen Mrs. Rhys Davids (G. Bell & Son, London, pp. X+208, 2s.6d.). is well worthy one's careful perusal for the light it will row upon the origins and development of Buddhist thought.

Dr. Brodeur has given us in his version of Snorris' *Prose Edda* Amer.-Scand. Foundation, 1916, $1.50) easy and pleasant access this interesting body of Icelandic legend and tradition. The anslation reads well, and yet comparison shows that it stays ose to the meaning of the original. The introduction is both od and brief. The volume is valuable for those who are in- rested in the comparative study of literature or of religion.

CHAMBER OF OLD TESTAMENT

By Rodney L. McQuary

The Origin and Growth of the Hebrew Religion, by Henry . Fowler of Brown University. Pages XV and 184. University Chicago Press, 1916.

Those who are acquainted with Professor Fowler's *History the Literature of Ancient Israel* and *Outlines of Biblical istory and Literature* (Sanders and Fowler) will welcome this test work. The book is notable, not for any new positions ad- anced, but as a successful presentation of the results of the istorical method in study of Hebrew religion and literature— uccessful for the purposes of a text for college students or other iblical classes of equal advancement. It does not assume too uch knowledge on the part of the student, on the one hand, or err upon the opposite side of too great simplicity. The apter headings are as follows: General Survey, The Deliver- nce and the Covenant, the Wars of Yahveh, Religion and the ational Life, The God of Justice and Love, The Exalted God the Nations, Religion and Law, The Discovery of the Indi- idual, Two Ideals from the Exile, Legalism Triumphant, The wo Hopes, Israel's Contribution to Universal Religion. At the

conclusion of each chapter a list of supplementary readings, chosen from the best books, is given. The compass and thoroughness of the book, its modern, yet constructive approach and by no means least, its reasonable price—all commend its choice as a textbook or guide.

CHAMBER OF HISTORY

By Roscoe R. Hill

The book of the month is our own Professor O. B. Clark's *Downing's Civil War Diary* (Des Moines, Historical Department of Iowa, 1916; vi, 325 pp.). In editing the diary of Sergeant Alexander G. Downing of Iowa, Professor Clark has performed a distinct and unique service for the history of the Civil War. Mr. Downing, a soldier boy with only a meagre education, kept an account of the daily occurrences during the war. Years after when the value of the diary was pointed out, the author felt keenly the defects of the original and rewrote it mingling much of reminescense with the earlier material. The two documents were placed in the hands of Professor Clark, who restored the thought and feeling of the original diary, but left the correct literary form of the later document. The work gives a vivid picture of a soldier's life, in camp, on the march, on battlefield and in hospital, during the whole period of the war. Mr. Downing spent the early part of his enlistment in Missouri, took part in the campaigns in western Tennessee, was a participant in the campaign against and capture of Vicksburg, was with Sherman on the March to the Sea, returned north through the Carolinas and Virginia, was present at the Grand Review in Washington, and was mustered out at Louisville.

The 1916 issue of the *American Year Book* (N. Y., Appletons, 1917; xviii, 862 pp.) is fully up to that of the previous years. It is a history of the events of the year in all lines of human activity. The volume is conveniently divided into 32 departments and is furnished with an excellet index. History, international relations, government, military and naval affairs, economics and finance, social and labor problems, agriculture, manufacturing, commerce, sciences, religion, art, literature and education, are among the subject which are treated. The treatment of the Great War and its effects upon the world deserve special men-

on. Each department gives a brief, but comprehensive survey the progress of the year. The *American Year Book* is one of e best reference books for a library.

CHAMBER OF LITERATURE

By Lee E. Cannon

Professor A. H. Quinn's *Representative American Plays* (Century Co., 1917, $2.75) is a handy collection of twenty-five plays, hich show the development of American drama, a thing commonly thought of as non-existent, and extremely inaccessible in y case.

The plays extend from Thos. Godfrey's *The Prince of Parthia*, 767) to Rachel Crother's *He and She*, and include specimens the work of Paine, Willis, Julia Ward Howe, Boucicault, oody, Thomas and others. There is a short introduction to ch play explaining its significance and a good bibliography.

The volume gives a picture of American life reflected from nother angle. Although the technique of most of the plays seems ecidedly crude and old-fashioned, when compared with much German and French drama of the same period, the plays emselves offer an admirable general view of a branch of American literature which has been hitherto largely ignored.

The editors of *Poetry* attempt to present in *The New Poetry; n Anthology* (Macmillan, 1917, $1.75) representative work of e younger group of English and American poets. All of the oems included were published after 1900. The result is quite teresting and illuminative.

The New Poetry, according to those who claim to know, ffers from the old not merely in details of form and diction. s aim is "a concrete and immediate realization of life," whatver that may be. Its ideal of absolute simplicity and sincerity commendable. Quite often, however, the individuality expressed ems to approximate zero, and the rouge of appeal is limited. he lack of intellectual content is very apparent. At times, s "vitality" is trivial. There is in it, though, much that is eautiful and true.

As a serious, though at times extravagant experiment, as sincere endeavor to express contemporary life and thought, the *ew Poetry* deserves encouragement, whether it does express it

or not remains a question. Even Miss Monroe admits that she doesn't know whither the new movement is going, but she feels confident that it is on the way. It is possible that it is advancing toward the rear or in a circle. I recommend the book as a rather stimulating irritant. If taken with a good dose of the old poetry, the results may not prove detrimental.

CHAMBER OF CLASSICAL LANGUAGES

EDITED BY ROY C. FLICKINGER

I. W. Livingstone: *The Greek Genius and its Meaning to Us.* (Oxford University Press, 1916).

In these days when we boast so much of devoting our energies to studies, that function, many are apt to assign to the Greek language the opprobrious epithet of "dead" and in consequence to overlook the fact that the literature, even when it must be unlocked by the translator's key, is a permanent living force and ideal. Even the language forms the warp and woof of our vocabulary in every domain of science and thought—in physiology, geology, history, psychology, politics, anarchism, tyranny, democracy, etc., all of which are Greek words. The author of this book presents to us in popular style and yet in concise and scientific form such an analysis of the spirit and genius of this wonderful people expressed in their literature as will appeal to any student of our modern life—even to him who has had no first hand acquaintance with the language, or, what is infinitely worse, who has had a painful operation performed on his youthful mentality by a teacher who had not himself caught the gleam of the divine glory of Hellas in her prime.

The salient qualities of the Greek genius, which Livingstone calls "notes of Hellenism" are Beauty, Freedom, Directness, Humanism, Sanity and Manysidedness. While we have a "picture gallery" sense of beauty that can be turned on and off like a tap, the Greeks lived in an atmosphere of beauty which touched and transformed their lives. To them the good was beautiful and the evil ugly—victory, temperance, eloquence, punishment of vice, frankness and wisdom were not merely good, they were beautiful. Their word for the note of freedom was "Parrheesia" which is used often in the New Testament and translated "boldness of speech." The Greeks were not restrained by

religion or politics from seeing things as they are. While in other nations and even at the present time with all its boasted freedom man moves in a narrow and carefully watched mode of existence and, maimed and mutilated, with one eye and one hand enters the Kingdom of God, here alone man was not sacrificed to God or his country but allowed to see life steadily and see it whole. This was by reason of the fact that, while the Jew accepted the God that was revealed to him, the Greek thought his god's out.

The most striking note is directness. The Greek saw things as they are and was content with expressing their actual qualities, and this determined his whole idea of the world and his view of life. This naturally leads to humanism. The Greeks were humanistic in a real sense. They humanized life and religion. They made their gods in their own image. The modern world might seem to be swinging round to this philosophical position, for, while a few ascetics cut themselves off from life, most men feel that common humanity is not inconsistent with their creed and humanism is a favorite word with both Comtism and Pragmatism and popular writers like Maeterlink, Wells and Galsworthy, search in the human being himself for a revelation of what he should be. But the Greek humanism differed from the modern in taking a more central view of humanity. In its literature, as in Shakespeare, Scott and Goethe, real men move before us not as in a problem play but as in life.

The book as a whole is fascinating in its interest and students of literature, philosophy and religion will feel the charm of its freshness and force.

F. O. Norton, Drake University.

CHAMBER OF PASTORAL DUTIES

By Perry J. Rice

These are revealing days. We are seeing how close we are to the jungle. The elemental passions are being released. The war dogs are loosed. Doubtless the President is still moved by the lofty idealism which has characterized his administration from the beginning, but the masses have no such vision. The shiboleths which are going the rounds reflect the popular feeling, and measure our civilization. We are interested in pro-

tecting our national "dignity" and "honor." We are determined to insist upon our "rights" at any cost of blood or treasure.

Leading Democrats here on the border, who, a year ago denounced the President in unrestrained terms for his refusal to go to war with Mexico, are now promoting mass meetings to pledge the people to his support. Those who refuse to follow their leadership are roundly denounced as traitors to their country. Everything possible is being done to inflame the passions of the masses. The newspapers are proclaiming that a state of war now exists, and there is evidenced on every hand a sort of fiendish glee that now at length we are about to enter the horrible maelstrom that is engulfing the earth.

Dr. Parkhurst was well within the limits of the truth when he said recently: "Our civilization is brilliant but it is unholy." Even preachers and churches are being carried off their feet by the wave of war feeling that is sweeping over the country. The war advocates are glad to get the endorsement of the churches and they appeal for it in subtle ways that make it seem a religious duty to grant it. In announcing a mass meeting of citizens in my city the other day the morning paper stated that every priest and preacher who could be reached by phone had endorsed the proposed meeting. Upon investigation it was found that just one protestant minister had been interviewed with reference to it, but only one raised his voice in opposition to it. The meeting was held of course with military bands to call the people together, and booming cannon to awaken the war spirit, and inflammatory speeches recounting our wrongs at the hands of the Germans to arouse *patriotism*. Already one Lutheran church in the city is torn to shreds on account of the war agitation. The pastor reported yesterday that one family in which there are four men, a father and three sons, all members of the church, was so divided over the question that the men would not remain under the same roof even a moment. The father and one son declare that in case of war they will cross the border into Mexico and fight America. The other two sons say, "When you start across the line we will follow you and fill your bodies with bullets." Alas, how far we are even in our churches from realizing the ideals of Jesus.

But what has all this to do with the Chamber of Pastoral Duties? Much indeed! Is it not clearly the pastor's duty to

alm the passions of people. Perhaps we should go to war, I m not denying the possibility of it. The heavens are dark bove us with the war clouds that hover near. But if we must o to war let us do it with a calm consciousness of all that is nvolved in it and not in frenzied haste and excitement. Surely ve should stand by the President but there are better ways of loing it than holding mass meetings and arousing passions all oo easily stirred. It is a great day for pastors to show their oyalty to Christ in holding steadily before the gaze of the people is splendid idealism, and pleading for the exercise of a higher, roader patriotism than the masses yet know. There are many eople in our churches who will quickly respond to such leader- hip and thus we may help to hasten on the better day.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

Creative Intelligence by John Dewey and others. pp. 467. New York, Henry Holt and Company, 1917, $2.00 net.

This is a great time for a writer of philosophical reviews. Great books are written these days in many fields, particularly n this field, and one of the most noteworthy of all—certainly he book of the year—is the one about which I am now writing. t is such a book as will rejoice the heart of all those whose hilosophizing seeks a closer touch with our human problems. quote the publisher's note on the cover:

This is the doctrine of Pragmatism in a new form. Aiming t a formulation more comprehensively considered, more widely ased than William James' prophetic but tentative expression f a few years past, the authors here repudiate all that is purely cademic in contemporary thought, and demand for philosophy irect preoccupation with present-day problems.

On this basis the authors direct a vigorous polemic against he dialectics and "disingenuous apologetics" of current Ideal- sm, and construct an exposition of safe and sane thought, eaving little room for vague mysticism which has sought to ntrench itself behind the scientific conceptions of the hour.

The book should appeal to philosophers as being the first con- idered pronunciamento of the pragmatists as a school, and to he public at large as linking philosophy, so far too remote,

with the life of every man and of every day.

Eight authors, now teaching in five universities, are represented in the volume. John Dewey writes on *The Need for a Recovery of Philosophy*, A. W. Moore taking the subject, *Reformation of Logic;* H. C. Brown's theme is *Intelligence and Mathematics;* G. H. Mead's subject is *Scientific Method and the Individual Thinker;* B. H. Bode has a brilliant chapter on *Consciousness and Psychology;* H. W. Stewart discusses *The Phases of Economic Interest*, while the theme of *The Moral Life and the Construction of Values and Standards* is treated by J. H. Tufts, the final chapter being by H. M. Kallen on *Value and Existence in Philosophy, Art and Religion.*

No one interested in philosophy can afford to neglect this book. The limits of space prevent any detailed discussion here though it may be possible in a subsequent contribution to mention some of the important statements and positions.

DO I HEAR A SECOND?

By Ellsworth Faris

I am wondering whether the lack of published notices or reactions to the suggestion made in the February Bulletin for an altered method of conducting our business means lack of interest or merely a feeling that space is not available for the expression of opinions. I should be glad to allot my own quota of inches to this purpose, if necessary, but I think the editor would be glad to make room for brief communications.

The more I think of it, the more I am of the opinion that our business could be conducted better by correspondence, and that a great wealth of interest which now has no channel would be released for service. At least a dozen committees might be at work all the time on problems and enterprises of great importance. Today I saw a two-column, illustrated, display "ad" of an evangelist, with an editorial note calling attention to the ad. Could not a committee on ministerial ethics help well meaning people to see the harm of this? Would it not be better to vote this motion down than to let it perish for want of a second?

Dr. Ellsworth Faris has written me, asking me to publish my opinion as to the value of the suggestion of doing Institute

usiness by mail. Though not usually numbered among the conervatives, I must confess to a conservative reaction toward the lan proposed. I suggest two objections, one practical, the other heoretical.

The secretary and I have had considerable experience coresponding with Institute members and in taking polls of sentiient. I think it entirely possible for a communication on Instiute business to bring back responses from fewer men than atended our annual meeting last summer. That would mean maller participation in Institute business and not larger.

In the second place, in the name of social psychology, conerning which Dr. Faris knows so much more than I do, I would uggest that the social situation of a meeting, however small, timulates us all to think far more effectively on Institute probems. If one granted that a vote by mail brought more demcracy, which I have questioned above, might not the annual eeting mean more in the way of efficiency? The latter word as come to be very precious to me.

I do not express my opinion with any degree of positiveness. he way we do business is of small concern to me as compared ith the ideal interests of our organization. It is with the nstitute as the symbol of scholarship and piety joined in the ervice of the Disciples of Christ that I am chiefly concerned.

O. F. JORDAN.

ORDER YOUR BOOK

By the time that these words are in print, we shall probly have the galley proofs of the anniversary volume of the ampbell Institute *Progress*. Orders are coming in both from ur members and from men outside the Institute who have eard that we were publishing a book. There is a double satisction in reading a book ahead of the crowd and in being able discuss it intelligently. Our new book is sure to come into ominence among the Disciples as soon as it is off the press. you want your book right off the press, it will be necessary send an advance order on the blank which is enclosed in is copy of the BULLETIN. Your Institute loyalty will not allow u to be slow in ordering your copy of the book.

NEWS NOTES

By Edward A. Henry

Fred K. Deming formerly of Des Moines is now teaching in the High School at Laurium, Mich. His address is 437 Hecla St.

Our surmise was correct. Charles A. Lockhart sends in his address as Hemlock and Benton Aves., Helena, Mont. He is preaching for the church in that capital city of Montana and is very happy in his new work though he has not yet fully decided to remain in the northwest. His family is still in Canton, Mo., but if all goes well they will shortly move to Helena.

Charles S. Earley has located his home at Liberty, Mo., though he himself is still on the road in evangelistic work. He regrets that he cannot attend the summer meeting because he has a meeting in Arkansas upon the dates we have chosen.

Hugh R. Davidson is working diligently in his new field at White Hall, Ill. He has a training class working on a course published by the University of Chicago Press and is boosting a community Boy Scout movement. For Holy Week he is planning a series of meetings in which he will use Augustine's Confessions and the Imitatio Christi. He moves that the Bulletin be made a fortnightly visitor instead of a monthly.

T. F. Reavis writes that his work was never more promising than now. The Sunday School has outgrown its building. Recently he took the confessions of six fine young people. He reports twenty on the "waiting list" for baptism. Mr. Reavis is continuing his studies in the National University at Buenos Aires and hopes to make his Ph.D. degree there. He recently stood second in a large class in the History of Philosophy.

Dr. Peckham writes from Hiram to send in his dues and adds, "I wish that the C. I. men might know how much good their letter of last summer did me—what good cheer and inspiration it brought into my life just at the time when I needed it most. The letter is one of my keepsakes." He is planning to be present at the meeting this summer and trusts that no operation shall arise to wreck his plans again as happened last year.

Dr. Arthur Holmes remits his dues and expresses his pleasure in the monthly visit of the Bulletin which, he feels, keeps him in touch with a large group of men in whom he is deeply

nterested.

B. F. Dailey sends a "double headed daddy dollar bill" for ues and adds, "I am in my fifth year's work at Mooresville. The hurches here recently had a union evangelistic meeting led by he Barr Evangelistic Co. Mr. Barr is a Quaker. Sixty addi- ions were our share. Also the Methodist pastor has asked for he use of my baptistry to baptize 25 of his union meeting con- erts though the Quaker evangelist never mentioned baptism. 'erily Christian Union is not only coming but it is coming *our* vay."

Lee D. MacClean of Brunswick, Me., sends his dues along vith a note that he always enjoys the visits of the BULLETIN. Ie does not expect to be in the middle west this summer.

H. J. Loken recently gave a stereopticon lecture in O. F. Jordan's church in Evanston, Ill. The subject was "The Land of he Midnight Sun."

"Pirate Chief Rodney McQuary" was a line which our eye ecently discovered in the Eureka College Bulletin. After we ecovered from our shock of horror we read the item and discov- ered that Eureka recently produced "The Pirates of Penzance" nd Mr. McQuary was "leading man."

O. F. Jordan recently journeyed to his former charge in Rockford, Ill., where he addressed a men's banquet at which he men of the church were organized for effective work.

The old First Church building in Philadelphia has been sold for $18,000. The new lot is paid for and $34,500 is on hand toward he new home in which Irving S. Chenoweth will soon be serving.

A. L. Ward was recently called to Bowling Green, Ky., but ie has decided to remain at Lebanon where his work has been so successful for a number of years. There have been 200 addi- ions to the church during the last year.

The members of the Institute extend heartiest congratula- ions to Mr. and Mrs. Addison L. Cole upon the birth of Addison Lewis Cole, Jr., upon March 11. Mr. Cole is at Brookfield, Mo.

The latest book by an Institute member is Burris Jenkins' *The Man in the Street and Religion.* It is already winning much favorable mention.

Plans are already being made for a large attendance from round about Chicago at the first course of Disciples' Divinity House Lectures of the new foundation which will be delivered

April 17-19 by H. D. C. Maclachlan. All of our men within reach of Chicago will enjoy these lectures.

Chas. H. Swift's letter head which came along with his check for dues shows that he is now Secretary of the Department of Religious Education for the Third District of the Missouri Christian Missionary Society.

We learn with regret that Dr. H. O. Breeden has been compelled to undergo treatment at a sanitarium for inflammatory rheumatism. We trust that his recovery may be speedy.

Baxter Waters of Lathrop, Mo., has been called to the pastorate of the West End Church of Atlanta, Ga., and has accepted. He has been at Lathrop for eight years in a very happy pastorate.

Finis Idleman has been taking a short vacation in Wilson, N. C., where, however, he spoke twice every Sunday he was there.

Burris A. Jenkins is the Easter Sunday preacher at the University of Chicago.

Since Lin D. Cartwright went to Fort Collins, Colo., about two years ago there have been 200 additions to the church, 61 of which came in a recent meeting.

The Marion (O.) Tribune recently contained a splendid tribute to the place which C. A. Pearce and his good wife fill in the life of the community at large as well as in their own church.

We extend our deepest sympathy to Milo Atkinson who lost his father late in February. Death came quietly without a day of sickness or a moment of suffering.

Between January 1 and March 1 Edgar DeWitt Jones received 108 into the First Church at Bloomington of which 83 were by baptism. Mr. Jones has been giving Bible Studies to large Wednesday evening audiences.

In a recent home force "Get Together Meeting" in Colorado Springs, Claire L. Waite received 84 into the church, 54 of whom were by confession and baptism.

A. L. Chapman closed three weeks of meetings on March 7 which resulted in 80 additions to the chruch of which 53 were by baptism.

Chas. S. Earley closed meetings at Potwin, Kans., on Feb. 26 with seventy-one additions and nine thousand dollars subscribed on a new building.

A. B. Philputt of Indianapolis is in meetings at Huntington, Ind.

Campbell Institute Bulletin

VOLUME 13 MAY, 1917 NUMBER 8

EDITORIAL NOTES

The war comes a little nearer to Campbell Institute members with the going of Burris A. Jenkins into the trenches in the Y. M. C. A. service in Europe. The dangers that he will face will be real ones, not only to reach the field of his labors but to carry on his work afterwards. May he have a safe voyage and live to tell us all about it when the war is over.

The prospects for our annual meeting are the best ever for the time of year. The time has come when the Campbell Institute meeting is much larger than the Congress. We lament the small size of the Congress but it teaches a lesson. Progressive ideas must be organized and not left floating around loosely. Had not the Campbell Institute persisted in its organization in the face of much opposition, the Disciples of Christ would have no place where teachers and preachers might meet to cultivate progressive conceptions of religion.

It is worth noting that none of the professors accused of heresy at the College of the Bible are now members of the Institute. The cause of progress among the Disciples is bigger than the Institute as we have always known. The death of the Institute would never have brought us peace, though a few timid souls used to think so. The Institute as such is not concerned with the actions of the professors or trustees of the College of the Bible. but the members of our organization are a public which will support free learning.

Like Mt. Vesuvius, the *Christian Standard* erupts at irregular intervals. It is just now throwing out much smoke, but is not at all dangerous. There are many signs that this old volcano will soon be extinct. It has been decreasing in subscription list, but far more serious is the loss of confidence in the public it serves.

More than one of our men should use his summer vacation

this summer to brood over the book he ought to write. The record of our members this year is not bad, but we are not writing enough. This generation should leave its ideas in permanent form so they will not fail to become operative in the days to come.

A LETTER TO A YOUNG COLLEGE STUDENT

By Edward Scribner Ames

I wish I could tell you how a man feels toward a young chap like you. For one thing he sees in you the charm of youth as it is called. As a philosopher once said, this is one of the three things which people never appreciate until they are gone. Youth, health and wealth have a strange way of making us unconscious of themselves while we possess them but they begin to parade their charms the moment they escape from us. The poor beggar dreams of his more fortunate days and thinks how grateful and careful and charitable he would be now if he could recover again even half of what he has lost. The sick man marvels that people who can walk about and mingle with their friends and eat hearty meals with toothsome hunger do not shout aloud their gratitude to God and man. It is quite the same when a man begins to be aware of the glad free spirit of youth. He knows that the very fact that he thinks of it is evidence that he no longer has it in the full measure of earlier years. And when he finds himself seated in life's bleachers marvelling at the passing show in which the dancing forms of girls and boys embody the energy and joy of an unspent and lavish nature, he does not need to look in the mirror or count his years to know that he is more an onlooker than a participant in the drama. I am not intending to say that there are no charms in other periods of life as well as in youth, but they are different, and it must be admitted that youth is unique and cannot be beckoned back. It is not a thing of rouge and spats.

The next best thing to having youth is to be on good terms with those who have it, for one may then catch its radiance and share in its warmth and energy. I remember an old professor of mathematics who had reached the age for retirement from the college faculty. He was not given to speech making but he was persuaded to give a little talk in chapel at the close of his last

ear. I can recall only one thing he said. He stood there at ne end of his thirty-five years in that one school and looked out ver the hundreds of students and beyond them to the other undreds and thousands he had taught and said, "The thing hich impresses me most as I think back over the past is the esh interest and enthusiasm with which each year a new class f students comes into these halls." There was a tone of genuine we in his voice. It was evidently a subject over which he had rooded much and which eluded all his formulae and equations. Ie could see that army of young men and women hurling itself gainst his trigonometry, analytical geometry and calculus, fall- ig before his fortifications, wounded by his assaults, yet contin- ing to come on with increasing numbers, undaunted by the for- ines of others and gay with the sense of the adventure. The onder of it had grown upon him as he felt his own powers ane, and at the last he could scarcely think of anything else ut these audacious, jesting youngsters sweeping up the august cademic heights, confident and eager and all gloriously un- ware of the misgivings and insoluble problems which were ushing in upon his own soul.

Here then are two reasons why I like to keep up my asso- iations with you. You interest me by this magical quality in our young blood which is all unconscious of itself but con- tantly drives you forward with hope and ardor where other men ave failed or have attained but little of their dreams. And hen I catch a little of your spirit, shake off the sense of the outine and talk over great plans and projects and come back o my tasks refreshed.

It may surprise you to hear me say it, but I must confess hat in this respect you make me more religious. Christianity as this quality deep in its heart. Jesus was a young man and ied before his vitality was broken. He came up against old ystems of thought and old conventions of society with the inno- ence and the daring of a boy. He set up his judgment against he teachers of the olden time, ridiculed the dignitaries of his lay as hypocrites and drew more practical, spiritual lessons from rees and rocks than they had found in all their ancient lore.)f these things you may read for yourself in the fifth, sixth and eventh chapters of the book of Matthew. Christianity is a eligion of revolution and social experimentation and when

rightly understood it attracts to itself men of your age and type who cannot rest content with things as they are but feel impelled to change them into something better.

It was just because Christianity was so youthful and so idealistic that it became for a few centuries a religion of another world. For a time it could see no hope of getting along with the Roman government and a caste system of society and it determined on an extreme and rather violent plan which was nothing less than to ignore this present world as far as possible and to prepare people for another life after death. That hard and unnatural course appealed to many brilliant young men. St. Augustine was one of them. He was a gay youth, worldly and profligate and restless for new adventures. After he had tried the ordinary things by which a fiery young fellow would be challenged, he tried also philosophies and religions and finally found in Christianity something big enough and visionary enough to engage him in an unwearied struggle for the rest of his life. He despaired of developing human nature directly into something good and godlike and undertook with others to show that it is necessary to transform the natural man by a miraculous visitation of divine grace. He turned in the ardor of his soul, to that other world after this in which those fortunate enough to be divinely chosen should dwell.

Now Christianity is back upon the earth and progress to try out the finest ideals of life which can be made. It is willing to make trial of itself by a new method, the method of working within the world and through human nature rather than against it. There is much reason to believe that this is nearer the intention of Jesus and that it will be more successful than the other world plan which was tried for over a thousand years. The other world mentioned was to come up to a young man like you and say, "You are a wretched sinner and need to have a new heart given you from above so that you may be at peace in this life and escape eternal punishment hereafter." The newer method comes to you and says, "There is a way by which you can make more of yourself than you are doing." You realize that this is what you really desire and you would be glad to be associated with a company of people who are trying to get the most out of life for themselves and for all other people in the world, and are having a fine time doing it. Religion, in this view, may be

llustrated by your experience at parties. Religion is represented y those animated, happy souls who are in the conversation, and vho feel at home. There are others who seem outside. They re silent. They are restless. You tell me that a fellow ought o get into things, be a mixer, and play the game. When I ask ou why you think so, the only answer I get is that such men re more human, folks like them better, and they get more out f it. The punishment of those who stay outside is simply that hey do not get so much enjoyment or experience, and do not elp the class or the school to be so worth while.

Religion may be thought of as the active co-operation of the eighbors in a community with reference to the best interests of he community, and of other communities so far as these can be ffected. These interests as interpreted by religion include the reat ideal spiritual values. If any one wants to know why hese should be cultivated the best reasons are those you give or taking part in college activities. Those who do so strike eeper into the real things of life. They get bigger experiences nd they help to radiate good will and a sense of brotherhood in he world.

—From a Sermon-Letter in the *Disciple Messenger*

CHAMBER OF PASTORAL DUTIES

By Perry J. Rice

Every Campbell Institute man will want to read Burris A. Jenkins' recent book entitled *The Man in the Street and Religion.* It is not at all adequate to say that it will amply repay reading. It will enrich the reader intellectually and spiritually; it will awaken new hope in his soul; it will stimulate and revive him. After reading the first paragraph of the first chapter he will need no exhortation to read on. Indeed simply glancing over the ndex and noting the chapter titles and subtitles makes one hungry to devour the contents of the book.

It is needless to say that the book possesses literally merit of a very high order, for the men who know the author, as most Campbell Institute men do, would expect that. But this is only one of the charms of the book. Its spirit and tone is strikingly evangelical. It discloses in every sentence a deep sympathy with the common man and a warm-hearted desire that this man with

his inherent religious nature shall be led to know Christ as the prophet for his mind; the priest for his soul, and the king of his will. His interpretation of Christ is all that the most evangelical mind could desire. But the book is also modern. The author shows himself familiar with the scholarship of the age and in deep sympathy with the new learning. He understands the meaning and the implications of the modern viewpoint, and so there is a freshness about the book that is altogether satisfying.

But the real merit of the book is not to be found in its literary style, nor in its evangelical spirit, nor yet in its note of modernism. It is rather to be found in the wholesomeness of its philosophy. The author believes that every man is essentially religious, that there are "unsounded depths in the average man." He says, "We are at last dimly discerning that men have got religion already. They do not need to get it. They only need to develop it." If this is heresy it is the kind of heresy that preachers and churches everywhere should encourage for it is both wholesome and Christian.

If I were asked to name the chapter which appeals to me most I think it would be the one entitled "The Charmed Life; or The Relation of Man to the Laws of the World." It is a classic from every standpoint. It ranks in merit with some of the writings of Henry Drummond and could, it seems to me, be circulated as a tract with great profit to many classes of readers. I covet for every pastor in our group the joy of reading this delightful book. It will stimulate his faith both in the great things of the gospel and in the man for whom the gospel was intended. It will also dispel many a doubt as to the value of preaching and awaken a new passion for the exercise of this highest of the arts.

PROPOSED AMENDMENT TO THE BY-LAWS.

By order of the Executive Committee it is announced that the following amendment to the By-laws will be brought up for consideration at the next annual meeting:

To insert at the beginning of Article III, Section 1, the following words: Regular members shall pay an initiation fee of $5, which shall be returned in case such members attend an annual meeting of the Institute within five years of their election.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

The appearance of volume one, number one of the Journal of Applied Psychology to be issued quarterly from Clark University, calls attention to the remarkable development of technical publications in psychology in the United States. If one counts the Educational Psychology Monographs as a distinct series, and it has a special editor, we have now twenty vigorous and successful publications in this special field, a number approached by no other country. Half of these are published from two centers, five from Worcester, Mass., under the leadership of G. Stanley Hall, and five from Princeton, N. J., under a board of editors scattered over the country. The special fields of animal, abnormal, educational, experimental, clinical, religious, social, and racial psychology are all taken care of, so that there is hardly any sort of investigation of a psychological character which could not be written up in a journal specially devoted to that particular interest. It is easy to see that this is not only effect, but cause. It results from a lively interest and occasions and calls out effort and research. Perhaps the best one from a layman's standpoint, if one desires to know what is doing over the whole field, is the Psychological Bulletin, published monthly at Princeton, N. J., at $2.75 a year. It attempts to give brief notice of all the noteworthy publications both of books and articles, in the whole field for the year. Those with special interests will find a journal specially limited to their field.

This gives occasion to speak of the comparative value of American psychological investigation. Our place is one of which we may well be proud. It is doubtless true that America is doing more work in psychology than any other country. Professor Cattell, editor of *Science*, and other journals, is of this opinion. So long ago as fifteen years, we were doing more experimental work than any other country, judging by the comparative number of reviews noted in the German *Zeitschrift fur Psychologie*. In the English publication, *Who's Who in Science*, published in 1913, 84 of the world's leading psychologists are attributed to the United States, 31 to Germany, 27 to England, and 13 to France. These would almost warrant the opinion that there are probably as many "leading psychologists" in the United States as in all the rest of the world, and at any rate, it is possible to

claim with confidence a certain preeminence for American psychology. It is interesting to note that in no other science does America rank so highly.

One interesting feature of this development is that the psychology of America has, until now, been a borrowed science. It has been taken from England and Germany. Next month I shall speak of the coming American Psychology.

CHAMBER OF SYSTEMATIC THEOLOGY

By Chas. M. Sharpe

The Psychology of Religion, by George Albert Coe (University of Chicago Press, iv, 365 pp. $1.50 net).

The past fifteen years has seen the rise and rapid development of a new study, the psychology of religion. In that time there has arisen a group of books of great significance to the Christian worker. Starbuck, James, King, Hoffding and Ames may be mentioned as representing the leading tendencies. The material contained in these various books has been of varied character.

Coe confesses that in religion he is an evangelical Christian and that in psychology he works by the functional method of study. He insists that no man works in science without presuppositions and that it is well that these should be known. We could wish that all scientists were as frank with reference to this important point.

Objection has been made to the scientific study of religion on the ground of its "sanctity." It is a wholesome common sense, however, which insists "Whatever the process or mechanism of conversion or of prayer, the man changes for the better, he has more real life than he had before."

While the point of view of Coe is in general the same as that of Ames, being that of the functional psychology, Coe criticises the work of Ames and of some others as recognizing too little the progress of ideas. For instance, the food and sex basis of experience receives less emphasis from Coe who would hold that the civilized man has come into a vastly bigger world than these things represent.

Coe has the merit of being a clear writer and makes his rather difficult subject interesting and understandable. His work

s one which is to be counted among the necessary books of a minister's library. In the future, the minister who does not understand the scientific basis of religion will be regarded as unfit for his task of educating other people in religion. This volume is one which will not make the minister studying religion ess religious but very much more so.

Orvis F. Jordan.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

During the Easter recess I attended the annual meeting of the Classical Association of the Middle West and South, which was held this year at Louisville, Ky. The attendance was well above the average, and a distinct tone of optimism prevailed. It s regrettable that more of the classical teachers in our Disciple colleges can not, or at least do not, attend these meetings. Of course a few were there and still others are included in the membership list of nearly two thousand. But the fact remains that a larger group of Disciples ought to be present each year than actually appears.

I recently had occasion to refer to the series of symposia on the value of classical studies to various professions, originally held at the University of Michigan and resulting in Prof. Kelsey's "Latin and Greek in American Education," see pp. 60f above. I hope to return to this volume again at some subsequent date. I am reminded of the matter now by having received an announcement of a Conference on Classical Studies in Liberal Education, which is to be held at Princeton University on June 2nd. The addresses are to be given by eminent speakers who represent fields of work outside the classics and who, in consequence, have no professional or personal interests at stake. The purpose of the Conference will be not only to emphasize the importance of classical studies as an essential element in the best liberal education along with mathematics, science, history, economics, philosophy, and modern literature, but also to show its practical value. The resemblance to the Ann Arbor plan is continued by the fact that it is proposed to incorporate the addresses into a book.

Friends of real education who have been disturbed by the

writings of Abraham Flexner and ex-President Eliot in the *Atlantic Monthly* and elsewhere will be glad to learn that a slashing reply has been written by Prof. Paul Shorey and will probably appear in the June number of the *Atlantic*. Prof. Shorey does not mince his words but carries the war into Africa after the manner of his earlier assault upon Stanley Hall, of The School Review XVII (1909), pp. 1ff. May the consequences be equally salutary! It is well known that Dr. Eliot's policy has been largely repudiated at Harvard since his resignation, while Mr. Flexner's wild-cat theories are no more hostile to classical studies than to all other branches of sound learning.

CHAMBER OF EDUCATION

By Herbert Martin

The events of recent weeks must have sobered us all. We have concluded, some may think tardily, as to our duty. Our moral idealism has surely found itself. Superficial emotionalism has given way to sober reflection which is uttering itself in planful action.

Patriotism is neither an emotional spasm nor a spasmodic emotionalism. Ecstasies of emotion are transient and must not be identified with patriotism. The essence of patriotism is an idea which gains in definition, which grows in appreciation, which gives fashion to the will and reveals its presence in a continuous life of deed. The patriot is consciously possessed of a *value*, judged and appraised as such, which he steadily seeks to realize. His is a controlling *purpose* unswervingly and unwaveringly pursued. The essence of patriotism is a *cause* seen steadily and whole, which claims his devotion, which commands his energies, which gives coherence and meaning to his life. Loyalty to this cause, politically speaking, makes him a patriot, disloyalty a traitor. In terms of religion loyalty to this cause is righteousness, disloyalty is sin. This cause cannot be self-centered or narrowly limited; it must be none other than the cause of humanity itself. Such objectivity gives righteousness to one's cause.

The function of all education becomes the making of patriots by the circuitous and prosaic wayof implanting ideas and ideals, of creating and developing interests, through thoughtful application and patient toil, which grow gradually clearer and dearer,

and increasingly command one's energy and effort. Such an one by right can lay claim to be a person, a patriot.

CHAMBER OF SOCIOLOGY

By Robert E. Park

Within the past few years sociologists, or perhaps, more properly social psychologists, have begun to turn their attention to the study of sentiments and attitudes. Some of us have come to believe that what may be called the sentiment-attitude is the elemental thing in social psychology just as the sensation, with its accompanying motor-impulse, is sometimes regarded as the elemental thing in individual psychology. Now sentiments manifest themselves in behavior, and behavior, in this sense, includes speech and written words. This opens up a wide field for observation and puts at our disposal a vast material that we had not previously been able to use in any effective way. Almost any form of literature, philosophy, poetry or history may now be used as a means for understanding not merely men's minds work, but also individual character, social institutions and the manner m which they are formed.

A few years ago Prof. W. I. Thomas, of the University of Chicago, set out to study after this method, the sentiments and attitudes of one immigrant group, the Poles. His assumption was that if we are able to deal effectively with our immigrant population, we must understand them. We must know what conventional sentiments and attitudes they bring with them to this country. We must be able to see how our life looks from their point of view. In that we will know better how to facilitate the all-important process of assimilation by which they fit themselves into our modes and nodes of life and so become part of us, rather than remain alien and unassimilated groups.

Prof. Thomas spent several years collecting material in this country and in Europe. Much of this material was intimate personal letters, for it is in these intimate records rather than in more formal modes of expression that we obtain the materials which give us the most direct access to the fundamental attitudes of individuals and peoples.

All this is, however, merely preliminary to the suggestion that we may study religious, just as well as we are now study-

ing social and political sentiments. I do not know that anyone has as yet actually undertaken this task in just the way I have suggested but you may certainly expect something of this kind in the near future. Materials for this study may be found not merely in ritual, creeds, but more particularly in prayers, in songs, and in sermons, as well as in the experiences on which Prof. James based his classic study in "Types of Religious Experience."

I say no attempt to study religion in the manner in which social psychologists are studying political and social institutions, but this is hardly true. There was published last year a notable book called "The Drama of Religious Life," by Miss Sears. This book was based upon a wide study of ritual, prayer, and other forms of religious expression. The aim of this book, however, was not so much to discover and distinguish the particular forms in which religious sentiments have found expression as to discover and express in abstract terms the content of these expressions. The result was a fascinating piece of philosophical literature rather than a body of concrete fact which would serve as a basis for further study.

I mention these facts as an indicator of the character of some of the recent studies in this Sociology and as pointing the direction in which we may expect future investigations of this problem to take. My own view is that this point of attack is as likely to be much more fruitful and surprising in its results than the studies thus far made from the point of view of individual psychology.

NEWS NOTES

By Edward A. Henry

As has already been announced July 25-27 has been tentatively chosen for the dates of the coming meeting. Two men have expressed their inability to come at this time and suggested a change. We are anxious to know at once exactly how many men would prefer a date, say, one week later. If there is any considerable number that so wish the question of date will be submitted to a referendum. Up to the present time forty-nine men have written that they are planning to be here July 25-27, though several of them are not at all sure that they can be on

hand. Over forty are certain, *deus volens*. If you wish a different date, please notify E. A. Henry, University of Chicago, at once.

The following topics for papers have been submitted and are hereby accepted by the Executive Committee:

Frank Waller Allen, The Gospel of Pacifism.

C. G. Baker, Church Extension and Its Relation to Community Welfare.

L. E. Cannon, Dostoievski.

J. L. Deming, Some Phases of the Immigration Problem.

J. H. Garrison, On Being of Age. (21 Years of Institute Life.)

W. C. Gibbs, Biblical and Religious Instruction in Colleges.

O. F. Jordan, Some Tendencies in Contemporaneous Fiction, as Illustrated by H. G. Wells.

Levi Marshall, The Relative Value of Long and Short Pastorates.

Jasper T. Moses, Latin America.

W. C. Payne, Essentials.

G. A. Peckham, The Wit and Wisdom of the Ancient Greeks.

R. A. Smith, The Present Trend of Secondary Education.

A. W. Taylor, The Obligation of the Church to Furnish Religious Instruction at State Universities and Normal Schools.

C. R. Wakeley, Reflections of a Business Man.

J. E. Wolf, Review of Dewey's "Creative Evolution."

Several other men have asked to be assigned topics which have not yet been chosen. Also there is a possibility of a good debate upon our debt to the Unitarians. Sharpe wants to defend the proposition and Ames to oppose it. Any volunteers for parts in the debate will be welcomed.

All this seems to indicate that the meeting this summer is going to reach the high water mark of last year which means that it will be well worth a trip even from the coasts to be present.

We take pleasure in announcing one new member of the Institute. Rev. S. G. Buckner of Somerset, Pa., has just sent in his acceptance of election to Associate Membership last summer. He is a brother of C. C. Buckner who has been with us some time. It is a pleasure to see brothers coming with us.

After four years at Superior, Wis., Cecil J. Armstrong re-

ceived an urgent call to continue but he has decided to accept the pastorate of the First Congregational Church of Gary, Ind., where he will begin work June 24. Hence he will be with us once more at the summer meeting.

H. J. Loken left Berkeley, Cal., some weeks ago and is now working in connection with the Union Theological College, where he is associated with C. A. Young. His address is 20 N. Ashland Blvd., Chicago, Ill.

After several very successful years at Modesto, Cal., J. H. McCartney has been called to the pastorate of the Berkeley church to succeed H. J. Loken. A recent meeting at Modesto resulted in 40 accessions to the church. Mr. McCartney began at Berkeley on May 1.

R. L. Handley has resigned at Virden, Ill., to become the Illinois representative of the Christian Board of Publication. He will make his headquarters in Springfield, Ill.

Levi Marshall, who recently resigned at Nevada, Mo., began work in Greencastle, Ind., on May 1. This is a great church and Mr. Marshall is an experienced leader.

All members of the Institute join in congratulating Mr. and Mrs. Guy W. Sarvis upon the birth of a daughter, Marion Elizabeth, on January 26. This is the second sister for little David, who came to their home shortly after their arrival in China.

An event, the far-reaching significance of which we will not be able to judge for some time, occurred April 17, 18 and 19. It was the first series of lectures at the University of Chicago under the auspices of the Disciples' Divinity House. It is planned to make this an annual event. For the present the expenses of the lectures will be carried upon the revenue funds but it is hoped that some Disciple will speedily offer an adequate endowment for this purpose. The lecturer this year was H. D. C. Maclachlan of Richmond, Va. The general subject was Modern Aids to the Ministry. The first lecture treated of the Value of Modern Philosophy, the second of the Value of Psychic Research and the third of the Value of Literature to the Ministry. The lectures were very well attended in spite of many rival attractions in the way of special war lectures upon the campus. On Tuesday evening the Hyde Park Church and Memorial Church united in a dinner in the lecturer's honor which was attended by some sixty people. The dinner was served in Ida Noyes Hall, the

ew Woman's Building of the University.

When we sent a statement of dues to Leslie W. Morgan of ondon we suggested that he might hold his remittance until fter the war. He replied with a check and, "I will run the risk this going to the bottom of the ocean since the fishes cannot sh it if it does."

We are in receipt of a note from Graham Frank stating that was ready to call an Institute luncheon at the Congress but und the number of people in attendance so small that it was ot thought best to divide them up. It is hoped that the meet- g in Indianapolis next year will draw a much larger attend- nce.

On the evening of April 13, O. B. Clark of Drake gave a lec- re before the Chicago Historical Society on "Abraham Lincoln nd the Poor White Tradition." He showed conclusively that me of the best blood of the great middle class in England and the early settlers in New England ran in the veins of Lincoln.

We have heard a rumor that Hugh Morrison has enlisted r the work of an army surgeon, but have no confirmation.

During pre-Easter services Carl A. Burkhardt enjoyed the ssistance of Clay Trusty and C. H. Winders for one evening ach.

C. C. Buckner closed a meeting at Easter with 14 accessions. he fiscal year of his church ended March 31 with all debts paid nd a balance in the treasury for the first time in many years.

A two-week decision meeting in Marion, O., Chas. A. Pearce, astor, closed Easter with 13 baptisms.

There were 74 additions to the Danville, Ind., church on aster Sunday, 16 confessions, 16 by letter and 42 had made heir confessions during the meetings of the previous week. Chas. . Lee is the pastor.

Maxwell Hall of Columbus, O., was one of the official dele- ates to the National Temperance Council at Washington, D. C., larch 28-29.

O. F. Jordan has been chosen to deliver four lectures at the ethany Assembly this year.

Ten additions on Easter Sunday made a total of fifty to the yde Park Church of Chicago since October 1, when the church ear began.

When the Merton Ave. Christian Church of Binghamton,

Tenn., was swept away by a recent tornado Milo Atkinson and his McLemore Ave. church in Memphis came to the rescue with a contribution of $500.

Easter Sunday was a great day at Central Church, Indianapolis, when A. B. Philputt received thirty-four into the church. More than a thousand were present at Sunday School that morning.

J. M. Philputt found thirty-five Disciples in the University at Charlottesville, Va., whom he brought together and organized into a Disciples Club.

Charles Clayton Morrison has accepted a call to supply the Linwood Boulevard Church in Kansas City during Dr. Jenkins' absence in Europe doing religious work in the trenches. Mr. Morrison will make his home in Kansas City for some six months.

The El Paso, Texas, church has presented its pastor, P. J. Rice with a Ford car. On Easter Sunday there were 355 in Sunday School and 32 additions to the church.

W. F. Rothenburger reports fifty-one additions to the Franklin Circle church on Easter Sunday by confessions and twenty-nine others by letter.

Central Church, Youngstown, O., William Dunn Ryan, minister, reports seventy-two additions Easter Sunday. There were 1193 present in Sunday School that day with an offering of $187.67.

C. R. Stauffer of the Norwood Church, Cincinnati, recently led in the organization of a Sunday School at Mt. Washington.

Easter brought twenty-seven new members into the Kokomo, Ind. church, to which David H. Shields ministers.

A. W. Taylor was a lecturer at the recent Ministerial Institute of Nebraska where he spoke on several social topics.

O. F. Jordan has been appointed university preacher at the University of Chicago for May 27th. He is also announced to speak in the church section of the World Ad Club Convention early in June.

ORDER YOUR BOOK

The proof reading on the book "Progress" has been completed and the book has gone to press. We expect to have the advance orders for the book filled before the next issue of the BULLETIN comes out. Those who have not ordered are urged to do so at once.

Campbell Institute Bulletin

VOLUME 13 JUNE, 1917 NUMBER 9

AMERICA'S MEN

We are America's men,
Strong, forceful, and free.
We are America's men,
Children of liberty;
Ready to march at the trumpet's call,
Ready to fight, ready to fall—
And ready to herald, Peace for all!
We are America's men.

We are America's men,
Brave, dauntless and true.
We are America's men,
Ready to dare and do;
Ready to wield the sword with might,
Ready the tyrant's brow to smite—
And ready to sheathe the sword—for Right!
We are America's men.

We are America's men,
Loathing the despot's rod,
We are America's men,
Under the rule of God:
Ready to battle giants grim,
Ready to fight till day grows dim,
But ready to sheathe the sword—for Him!
We are America's men.

THOMAS CURTIS CLARK.

EDITORIAL NOTES.

Those who have regarded religion as a luxury will begin to economize in the time and money expended on the Church. There are many people outside the Church, however, who are coming into genuine religious interest for the first time in years. The war will fan out the chaff. Some people will drop out of the churches but many others will come in. The duty of the hour for educated Christian men is to show the relationship of organized religion to the tasks of our people.

The appointment of Rodney L. McQuary as assistant secretary in the foreign society is a significant recognition of the value of a university training in the work of administering a modern missionary enterprise. The modern missionary secretary, if he is successful, must be bigger than an emperor for he must hold a whole world in the field of his vision. He must know how to sympathize with and understand people of various stages of culture and with various religious ideas. The man who can connect with these ideal interests the ability for practical administration is of great service to the cause.

Just now the reactionary forces are seizing the opportunity of putting the German brand on "the new theology" for the purpose of creating prejudice. They say the Germans of fifty years ago ceased to believe that Jonah was ever in the whale's belly or that Daniel was ever in the lion's den. Now see what kind of people they are! The thing overlooked by the people making this argument is that in the rank and file of the ministers there are about as many "new theology" people in America as in Germany. England has come through on critical questions so long ago that they longer have much interest in these matters. If the new theology is indeed "a doctrine of devils" as a recent correspondent affirms, then the whole world is in for a bad time. It is a natural consequence for a man who faces this gloomy outlook to despair of the world and turn his eyes to the skies where the physical second coming alone offers any hope for a lost world.

These are days that are showing up the theological trimmer in his true light. The man who refuses to talk until his time has

ome is one sort of person. This man's prudence may be worthy of all respect. But for the man who blows hot and cold, and talks iberal or conservative, depending upon the crowd he is in, we can have only contempt. The pressure that is put on men in our fellowship is producing a crop of these trimmers. They regard their course as diplomatic. In the end they will find themselves scourged out of both camps as the poltroons they really are.

The contempt of many Disciples for church history has led us into many errors. It used to be the position of some of our leaders that most of the history of the church had been a mistake and that in the Disciple movement, God was turning back the hands on the clock of time and beginning all over again. We shall never be able to live in the Christian religion as though nineteen hundred years of history had not elapsed. We cannot ignore either the truth or the error that has resulted from this history. The man who believes in an imminent God, finds it hard to believe that God was doing nothing through these nineteen centuries. The experiences and achievements of the great souls in this history should be understood and appreciated. We do not need a new saint worship, but Disciple churches ought to know much more than they do about the struggles of Christian souls in other ages. Only thus shall we completely realize "the communion of the saints."

It is highly fitting that Herbert L. Willett, Jr., should be representing the work of Armenian and Syrian Relief in a prominent way. His years of residence in the very country where the world's deepest trouble is now to be found fits him for the work of interpreter and leader. His letters urging a continually larger co-operation on the part of the churches in relieving distress should receive earnest attention from all our men.

The CAMPBELL INSTITUTE BULLETIN is largely filled with the writings of regular contributors who have been appointed for their special work. Experience has shown that this is the best way to conduct the BULLETIN rather than to depend upon the chance offerings that might come to us.

We have said before, and repeat it for the sake of the new members, that there is always space for short articles of five

hundred words which may be offered by members who are not Editors of Chambers. These articles must be of Campbell Institute quality but very few offerings have ever been rejected.

Our desire is to make the BULLETIN representative in the very largest way of the membership and considering our small space, it is hard to see how we might hear more voices in a year than we now do.

A BOOK REVIEW

God, the Invisible King, by H. G. Wells (Macmillan, xx, 174 pp. $1.25 net).

The new interest of H. G. Wells in religion is one of the most significant phenomena of the literary world. His recent book is really an attempt in systematic theology. Starting out with the pragmatist conception of God taken from the writings of William Janes to whom he makes his acknowledgment, he unfolds an attempted system.

He holds that God is finite, having neither omniscence, omnipotence nor omnipresence. There are at least two Gods, God the Creator, for whose moral character we are not able to say very much that is good, and God the Redeemer, who came into being at some definite point in history but who is immortal. With God the Creator we have no religious concern. It is God the Redeemer that has fellowship with us and helps us in our struggles.

Wells sets up a definition of Christianity in the terms of the credal orthodoxy with which he was familiar in the Established church and then proceeds to say that the world has outgrown this religion and it should be abolished. He shows but little familiarity with the modern evangelicalism represented by men of our own Campbell Institute type and others in other religious bodies.

This essay in systematic theology is far from systematic and the critics will make mince-meat of it. One of the glaring inconsistencies is to read after a socialist who pleads for such an individualistic religion that the followers of the finite God are to have no organization and the expediency of their ever holding a meeting is to be questioned. All of this ignores the

findings of our modern studies of religion which show that religion can flourish only in a social situation.

The bookstores are not able to keep in stock with the book, however, and from a circulation standpoint it promises to be the religious book of the year. It is significant that a materialist who has once written Jules Verne stories and who later comes into prominence as a leading socialist now declares that the biggest pursuit in all the world is the search for God. In the constructive part of the book may be found so many Christian things that we may say in spite of the author's disclaimers that he is nearer being a Christian than he knows.

HAZARDS AND OPPORTUNITIES OF RELIGION

The breaking up of established social customs and habits is always to be looked upon as both a danger and an opportunity. When China threw aside age-long ways of doing things and began adopting western ways, there were reactions both good and bad. Among some there was the loosening of the moral bond. At the same time the missionaries spoke of the period as one of enormous opportunity to religion. Great missionaries like Sherwood Eddy and John R. Mott held meetings at which the literati of China were present in large numbers and these heard for the first time with open mind of the claims of Jesus Christ on China.

The thing that happened to China a few years ago is just now happening to the whole world. It is already too late to talk about doing anything in the old way. We face new times and the future of Christianity depends upon the speed and accuracy with which the Christian forces adjust themselves to their changed environment.

There can be no doubt that the breaking of long established habits has resulted in moral break-down in all the war-stricken countries. Three million illegitimate children in Germany tell the story of what has happened there. Both France and England have faced grave moral dangers. Lloyd George insisted that England had three enemies, "Germany, Austria and Drink; and the greatest of these is drink." In America the recruiting stations and the concentration camps will be pest-houses unless they are guarded by wise laws and cared for by solicitous Christian service.

The moral dangers of war-time, however, are less insidious than are the spiritual dangers. There is a mind of swagger that goes with a false patriotism. It boasts about beating the enemy before breakfast. It is very contemptuous of all the rest of the world. It damns in wholesale fashion things in the enemies' country and praises indiscriminately everything that belongs to the homeland. Such an attitude is a Pharisaical patriotism which is a no more beautiful thing to see than Pharisaical religion. Pride and insolence have been a great menace to the peace of the world. From all swagger and from every kind of foolish boasting may the good Lord deliver us.

It is a peril of war-time that such deep hatred of our enemies shall settle down upon us that this shall be a basis for future trouble. In a time when we are daring to talk of this as the last great war, it is a sin to build up useless hatreds. The American knows how to contend in games without arousing any hatred. His very standards of sportsmanship forbid hatred in a contest. We are just now engaged in a serious effort to defeat utterly the German government. For Germans we should cultivate the good will which united us to them before the war in a peculiar friendship. Our young men were in those days going to Germany for education. Nearly every branch of human learning was in the debt of Germany thoroughness. We wage this war in the hope of finding a basis for a permanent friendship for the German people.

Another of our spiritual perils in war-time is an unreasoning fear. There will be trouble, we know. There will be poverty and wounds and death. If the war goes no for years, it will bring sorrow to every village and hamlet as it has done in weeping Europe today.

These things are not to be helped by fear. It is blind fear which is the mother of panics. Unreasoning fear drives a nation to an unwise attack or to a premature negotiation for peace. No people can do its best while the blight of anxiety works in their soul. We want no artificial levity. We are not in a situation that permits it. But there is a real mission for the Church to protect the spirit of good cheer. The word of Paul to the ship-wrecked sailors off the island of Malta is the word of the Church in this hour to a troubled people. We are not to be afraid for God has not abandoned His world and somehow these terrible happenings of our time will be used for the larger good.

God can make even the wrath of men to praise Him.

The opportunities of religion these days are to be found on every hand. The great Christian organizations are sending out bulletins full of practical suggestions of service. The Christian Endeavor hosts are urged to make gardens and to adopt as their watchwords this year, "Industry, economy and thrift." The good founder of this Christian order announces that he himself will cultivate a garden and he offers prizes to his young people for the best results in this useful work.

The women of the W. C. T. U. have already put hundreds of thousands to work in making the comfort kits that have proven so serviceable in previous wars. These kits with their needles, bandages and Bibles express the patriotism and good will of the Christian women of the land.

The Sunday-school hosts are also desirous of doing their part. They have appointed July first as their patriotic Sunday when they will raise flags, have patriotic orations, make offerings to the Y. M. C. A. and Red Cross work.

All of these ministries are of the greatest importance. But can the Church do nothing for the people these days except wait tables? Have we no ministry of the word which fits with peculiar and special appropriateness the needs of the times?

These are days when we have an opportunity in the new seriousness of the people to bring home to their hearts some great truths of religion that they are now ready to hear. Luxury-loving America will stop her joy-riding one of these days and seek in the sanctuary the deep things of God. The task of the Church is a spiritual preparedness which will give forth the word in due season.

Men and women will be seeking anew the right and wrong of life. We know, of course, that each age must write its own commandments and construct its own laws. There have been principles which so far have been valid for every age but each age has new sins and new virtues. Professor Ross has shown this in his thought provoking book, *Sin and Society*.

We are just now learning to call some things wrong for the first time. We have praised good business but just now we are condemning food speculators. We have thought that thrift was a good thing but food hoarding menaces the welfare of the people. We have taught our young men to be ambitious but the use of

[Continued on page 146]

AT THE END OF THE RAINBOW

It once was told by a boyhood friend,
That he who follows to the rainbow's end
Shall have for his reward a pot of gold.
Abounding faith had made my young heart bold:
So when the splendor beamed out the west,
I hurried forth on the charmed quest.

The glory vanished ere I reached the goal;
Yet doubt did never chill my eager soul:
The promised guerdon surely had been mine,
But for the fading of the radiant sign.

And even yet in disillusioned age,
Made sadly wise by futile pilgrimage,
I still must cherish in my throbbing breast
The faith—surviving every acid test—
That, dropping down from Beauty's shifting loom,
Which weaves with wefts of light and gloom,
There falls the golden tapestry of truth:
And this it is that lures the soul of Youth.

SAVIOURS

Dark silence broods about the Hill:
Grim breathless, tense, the fateful hour:
The Lords of Hell have had their will:
Securely stands their ancient power.

Yet, O believing ones, rejoice !
In you he triumphs o'er the grave:
Through you the dead shall hear his voice:
"Himself he could not save."

Out through the blackness of the night,
He wildly fled his traitorous deed—
His spirit palsied with the blight—
Self-stricken through his cursed greed.

Yet, O ye loyal ones, be dumb !
To voice God's judgements do not crave:
'Twas needful the offense should come:
"Himself he could not save."

By this one's evil, that one's good:
Their woven deeds redeemed the day,
The sinful and the sinless stood
Against the Lords of Hell at bay.

The loss and gain together taken,
The sum of Man's salvation gave:
They neither were of God forsaken:
"Themselves they could not save."

A LIVING FAITH

The creeds of dead men can no longer serve
O Lord, the clamant passion of our life.
They seem compact more of the craven fears
Than of the lusty faiths of human kind.
For us denial never can be faith:
We must affirm the things that are;
And trust ourselves upon the living stream.

In Youth we trust with its inward craving—
Its blind instinctive groping after good;
In Joy we do believe, and its creative power;
In Lover's plightings, clingings, singing blood:
In battle-shock and stress of holy war
The good to throne,— the evil to destroy.
We hazard all on that which lives; and naught
Will disallow save Death and Lies.

We stagger not at Pain, since oft its hammer-stroke
But serves to free the stunted rock-bound soul,
And to its stature adds one foot more.
Our Faith supreme takes hold on Thee—
Thou tireless love that sufferest not
Our barque to drift in darkness far from home;
But from Thyself the gales dost send
At last to drive us to Thy light and peace.

Chicago, 1917. Charles Manford Sharpe

"pull" to get incompetent men into places of leadership in our army will soon be condemned in all parts of the republic when the first casualty lists come in.

Not only must the Church be the conscience of the nation in all the new problems arising. We must be able to speak words of hope and consolation to those who are in sorrow. For many years we have preached but little about the Christian doctrine of immortality. The geographies of heaven and hell constructed with such care by other ages have been neglected by us all.

Meanwhile people still die. Mothers still ask about the fate of their sons who have gone into the great beyond. This interest in future things has certain morbid expressions. The old millenarian despair is finding ears again with its message of the second coming. People are seeking again prayers for the dead. Spiritualism expresses itself even through such scientific minds as that of Sir Oliver Lodge—who lost his Raymond on the field of battle and who believes that he can speak with him again.

New Testament Christianity had much to say about the future. Is modern Christianity to have nothing to say? The human soul demands some kind of faith. The Church ought to offer a faith which at once satisfies the intellect and satisfies the heart.

These are great days to preach the leadership and presence of God in human life. H. G. Wells thinks we need for these times the Pragmatist's conception of a God who struggles along with us. Perhaps we do, if rightly set forth. At least it gets rid of many of our troubles about our world just now to say that God could not help the awful carnage that is going on. Even God Himself fights for the right and He is recruiting for Divine service every red-blooded man, every devout and soul. In this hour of emergency God calls, and the man who does not answer is thrice a traitor and a poltroon. Not only the destiny of a world but the spiritual future of the universe is yet to be determined.

Away from the barbarisms of the old peace, through the barbarism of a terrible war, we are to lead our people to the New Jerusalem of a society organized on a spiritual basis. In such days there is work to be done and there is preaching to be sent out broadcast. Never since the days when Rome tottered to her fall has the Church faced a chance to do so much for God.

CHAMBER OF CLASSICAL LANGUAGES

EDITED BY ROY C. FLICKINGER

Professor C. H. Moore, in his book, *The Religious Thought of the Greeks* (Harvard University Press, 1916), presents in ten chapters the substance of eight lectures given before the Lowell Institute in Boston during the autumn of 1914 together with material used the previous spring at various western colleges with which Harvard University maintains an annual exchange. The author covers a period of more than one thousand years of the progress of Greek ideas about the gods both as to their nature and as to their inter-relations with men. His discussions purposely omit origins and deal in a comprehensive way with the evolution of theology and ethics from Homer and Hesiod to the death grapple between Christianity and paganism.

It was not altogether the social and religious teachings of Jesus that enabled Christianity to win its brilliant victory over the Greco-Roman world. By Greek philosophy and by Greek and oriental mysteries a fertile seed-bed and a favorable environment had been undesignedly prepared for the fundamental ideas of the new religion. It was the Greek rather than the Jew who determined the form of the all-conquering Christianity of early days and provided the means whereby the new faith became intelligible and attractive to the contemporary world.

Near the end of his chapter on *Oriental Religions* the author justifies what at first thought would seem to be the introduction of extraneous material with these significant statements: "It is necessary therefore to examine the several elements which made up the sum total of the religious thought of the earlier Christian centuries. Moreover, as we have now seen, the purpose of the Oriental mysteries was one with the aim of the Greek mysteries and with the object of the Greek mystic philosophies. Therefore we have been obliged to bring into our plan these eastern religions."

In the appendices are found a specimen of a Roman calendar and a classified bibliography not only of general works on Greek religion and philosophy but also selected references for each of the ten chapters. The book is intended for the general reader as well as for those versed in the ancient classics. The views presented are not radical. It is on the whole a solid and well-written volume and one that cannot fail to have permanent value.

C. A. VANNOY.

CHAMBER OF HISTORY

By Roscoe R. Hill

The attitude of Germany in the present World War is one of the most interesting problems of present day history. We should hardly expect that a Frenchman would be entirely impartial in reviewing the state of mind among the Germans which led to the war and which has impelled them to many of their acts during its progress. Jacques Marquis de Dampierre, however in his *German Imperialism and International Law* (N. Y. Scribners, 1917; viii, 277 pp.) has maintained a high degree of impartiality and has given a very interesting study, based upon German authorities and documents from the French archives. The purpose of the work is "to show how the various expressions of bellicose Germanism proved to be in inevitable conflict with the humane provisions of modern International Law."

In the first chapter, *International Law vs. German Imperialism*, the author shows how the protection of the weak is contrary to the essential tendencies of Germanism and how the imperialism of Germany is the product of the educational system and Prussian discipline. The second chapter is entitled, *Violence as an Element in German Politics*. Here the author sets forth the Pan-Germanist propaganda, which has been carried out since the founding of the German Empire. He describes how it has prepared the German people for world conquest and world dominion, to be secured regardless of the rights of others. As typical of this propaganda, lengthy quotations and numerous illustrations from Tannenburg's *Gross Deutschland*, as well as from *Wenn ich der Kaiser war* and other works, are given. This serves to indicate, that while the war is a war of the military caste, that this caste had succeeded only too well in preparing the German mind, so that it would support and approve any means to secure the ultimate ambition of the Pan-Germanists.

The last half of the book, under the headings, *The German War and Spoilation* and *German Terrorism*, treats of the methods employed by the Germans in pursuing their warfare, with special regard to the violations of International Law. These chapters are based largely upon the diaries of German soldiers which are now found in great numbers in the French archives. The book serves to show the reason why Germany finally forced the United States into the war.

The time is at hand when every member should carefully nsider names which he wishes to propose for membership in e Institute. We need more men for Regular membership, men o have higher degrees or their equivalent in training and vice. Especially is it advisable for the members in student ntres to keep a sharp lookout for young men eligible for As-ciate membership because of the promise that they will later ke good Regular members. Last year several preacher mem-rs proposed numbers of their good laymen for Co-operating mbership. There is no better way to get your wide-awake men into contact with liberal spirits than by proposing their mes for Co-operating membership in the Institute. Blanks e enclosed by the Secretary in any number. Please fill out ch blank as completely as possible.

NEWS NOTES

By Edward A. Henry

James M. Philputt has gone to his summer home and asks at all his mail be addressed to Pemaquid Point, Maine, until rther notice.

After fourteen years of very happy and successful work at perty, Mo., Graham Frank has resigned to leave this autumn. e goes to Central Church, Dallas, Texas. He will continue his rk for the General Convention from the Dallas pastorate. The al papers and Missouri generally express greatest regret in ing Mr. Frank.

Charles Clayton Morrison is comfortably located in Kansas ty and his mail may be addressed to the Linwood Boulevard urch, the study of which will serve as his office while he sup-es the pulpit during Burris A. Jenkins' work in France.

Frank Waller Allen has resigned the pastorate of the First urch in Springfield, Ill. Mr. Allen feels that his health is ffering from the burdens of this great church. He will continue live in Springfield and devote his attention to literary pursuits.

A report has reached us that Earl M. Todd has resigned e Presidency of Stockton-Culver College, Canton, Mo.

Prof. Sherman Kirk has been lecturing in South Dakota der the auspices of the Archaeological Institute of America.

W. A. Crowley finishes his work in Valley City, N. D., about

the middle of June when he will return to the Univer
Chicago for the summer. He reports that his work as
sor of Philosophy in the Normal there has been very p

Along with a check for dues John McKee of Storm
Iowa, sends greetings to his Institute brethren.

The Indianapolis Church Federation recently celebra
fifth anniversary. H. L. Willett was the orator of the o
A. B. Philput presided and C. G. Baker was in charge
program.

The tenth year of Clay Trusty's work at the Seventh
in Indianapolis is being celebrated by the dedication of
000 community house. Located more than thirty minutes
from the nearest Y. M. C. A. a large field is open for
A men's organization known as "The Seventh Christian
tion" has been incorporated to administer and care for the
Of the active church membership of 800, four young me
volunteered for the ministry during the past year.
are going into war service.

Chas. S. Earley is busy in Kansas. Evangelistic mee
Burrton about the middle of May resulted in 43 convers
eight days.

J. C. Archer reports that the visit of H. O. Pritchard
to deliver the Alumni Address during the recent conv
proceedings was an occasion of great interest. Pres. P
made a deep impression with his address on "Some Wea
in Modern Preaching."

Chas. A. Lockhart has received nineteen into the fel
of the Church at Helena, Mont., since entering that wor
in the year.

H. L. Willett and John R. Ewers of Pittsburgh ha
been on the sick list recently, seriously ill, but we are t
to be able to report that both are improving nicely.

A recent issue of the Eureka College Bulletin is dev
a description of the new Vennum Science Hall which
ready for use in the autumn. A good picture of J. S. C
Professor of Biology, is one of the features of the Bulleti
building gives Eureka a splendid equipment for scientifi

A cablegram announces the safe arrival of Burris A.
in France where he will devote six months to work
trenches as a member of the Sherwood Eddy Y. M. C. A

During the Easter season, A. L. Ward led his church in a ries of union services with the local Baptist Church.

Roscoe R. Hill has been in much demand this spring as a peaker for high school commencements. He will assist in In- itute work during the summer. Our members should notice at he has published a new book recently through the Carnegie stitute of Washington under the title of *Descriptive Catalogue of e Documents Relating to the History of the United States in e Papeles Procedentes de Cuba Deposited in the Archivo Gen- al de Indias at Seville.*

The debate between E. S. Ames and Chas M. Sharpe for the mmer meeting will be concerning the debt of the modern beral movement to Unitarianism. This is in correction of the atement of last month that the discussion would be concerning e indebtedness of the Disciples to the Unitarians.

After an absence of two months spent in the Southland, R. . Wallace is back in his pulpit in Lexington, Mo. A recent nday evening sermon was upon "Jesus and an Honest Doubter" hich shows some of the breadth of Mr. Wallace's thought. On ay 27 Mr. Wallace will exchange pulpits with Graham Frank ho is the baccalaureate preacher for the Wentworth Military cademy in Lexington.

Chas. E. Underwood is reported to be very seriously ill. We re hoping that he may make a successful fight against his malady nd keep his recently expressed wish that he might not break his ecord of never having missed an Institute meeting since he ecame a member.

Baxter Waters has left Lathrop, Mo., for the West End hurch in Atlanta, Ga. He took the Lathrop congregation in 909 when it was worshiping in an ancient frame house. He aves it in a fine new $20,000 home with an unusually loyal embership.

Clarence H. Hamilton reports that the number of Christian ission boys is increasing from term to term. More than fifty re now in the different departments and all are doing good ork.

A nice lot of book orders came in the last month and we ad expected to have the book out by this time. The illness of ne of the committee members has occasioned a slight delay. he proofs are all read and the book is in process of manu-

facture. We fully expect that every member will take one book. Some members have ordered several. You should turn in your order at once and be able to discuss the book with the other members this summer. Send in your orders to C. F. Jordan, 831 Washington St., Evanston, Ill.

Already a large number of men have notified the Secretary, E. A. Henry, that they will be at the annual meeting. The President makes up the committees in advance from the names sent in before the meeting and it is desirable too that these committees should be as representative as possible. This was done last year. It is an encouragement to other members to know in advance that they will find old friends present. No one wrote in saying the date was unsatisfactory so the assumption of the officers is that the date, July 25-27, should be allowed to stand. Members will remember that in our last issue they were invited to suggest another date. Before you forget, send in your name.

The following topics for papers have been submitted and are hereby accepted by the Executive Committee:

Frank Waller Allen, The Gospel of Pacifism.

C. G. Baker, Church Extension and Its Relation to Community Welfare.

L. E. Cannon, Dostoievski.

J. L. Deming, Some Phases of the Immigration Problem.

J. H. Garrison, On Being of Age. (21 Years of Institute Life.)

W. C. Gibbs, Biblical and Religious Instruction in Colleges.

O. F. Jordan, Some Tendencies in Contemporaneous Fiction as Illustrated by H. G. Wells.

Levi Marshall, The Relative Value of Long and Short Pastorates.

Jasper T. Moses, Latin America.

W. C. Payne, Essentials.

G. A. Peckham, The Wit and Wisdom of the Ancient Greeks.

R. A. Smith, The Present Trend of Secondary Education.

A. W. Taylor, The Obligation of the Church to Furnish Religious Instruction at State Universities and Normal Schools.

J. E. Wolf, Review of Dewey's "Creative Intelligence"

W. A. Crowley, The Logic of the Early Physicians.

V. W. Blair, The Teaching of Eugenics.

C. R. Wakeley, Reflections of a Business Man.

Campbell Institute Bulletin

VOLUME 13 JULY, 1917 NUMBER 10

A COLLECT FOR THESE TIMES OF WAR

By E. S. Ames

O God, Thou struggling, conquering God of our deepest needs nd highest hopes, give us courage and strength to go with Thee l the way. Bless our sons as they rise in the fresh vigor of outh to fight for Thee. Help them to know and feel that when ey battle for liberty and justice and peace they wage war for ur country, for humanity and for Thee.

Bless the President of the United States and all who are authority. Grant that all mothers of soldiers, all physicians nd nurses of wounded, all drivers of ambulances, all laborers nd workers at home, may share this toil and sorrow and victory ith Thee.

O God of many battles, rise before us now beautiful and rong in majesty and might, healed of the scars we have made Thy hands and side. May the vision of Thy glory unite the earts of our nation in one holy purpose and fuse them with ndred hearts across the sea. May it be a war in which the isest and purest, if need be, may gladly suffer and gloriously e.

Keep us from every unavailing luxury while our warriors die bloody trenches and on the sea and in the air. Keep us from l taint of selfish greed and soft indulgence. Make us worthy llowers of our heroic Christ and may Thy Peace, the Peace Justice, Love and Truth, fill our hearts and reign over all e world from this time hence, forevermore. Amen.

EDITORIAL NOTES.

A Campbell Institute member who never attends the annual meeting is at much the same disadvantage as the church member who never goes to church. No man can rightly apprehend the spirit and purpose of an organization without sitting through its meetings. There are many members of our organization who assert freely that they go nowhere where they receive so much mental stimulus as in our annual meetings. The fellowship is intimate and select. We would like to see an unusual attendance this year.

The book *Progress* is to be officially and ceremonially presented to the Institute at the annual meeting. It is the first enterprise of this sort ever to come to a successful culmination. Those members who are not at the annual meeting will receive the copies they have ordered right after the meeting. The volume is a beautiful piece of book-making and will be a credit to the organization. We are deeply in the debt of the men who contributed to its success, by writing, by advancing the money for the publication and by ordering the books.

Some of our members have been wise enough to order enough copies for their friends. Those who are Guarantors may use their twenty-five dollars as a credit that can be traded out in books if they wish to settle in that way.

We wish to express our appreciation of the men who have written for the Chambers this year. There has not been the same loyalty on the part of all, but some have written under great difficulties. Our membership has been kept in touch with the live literature of the time for the professions represented in our organization. In addition some of our editors are themselves producing new ideas and we have been delighted to notice the growth of scholarly standards among our men. The organization should elect a new editor-in-chief at this annual meeting. We believe that a new man at the helm will find the Institute now organized in a way to make the work of editor-in-chief easier than it was five years ago.

Our members will make no mistake in inducing their friends

read the new book by Edgar DeWitt Jones. It is a delightfully human document about which many good things may be said. The important thing to say to the Institute is that it is a liberalising document that may circulate among older Disciples without giving offense. With a fine sympathy for the virile religious life of our past with its debates and "protracted meetings," it leads gently on to the problem of the Disciple church practicing Christian union and facing the whole modern situation in religion. Be sure to circulate *Fairhope*.

The biography of an outstanding preacher is always interesting reading. We have recently read *Franklin Spencer Spalding* by John Howard Melish. This Socialist bishop of Utah, of the Protestant Episcopal fellowship, was a most interesting and engaging character. He became a Broad churchman after graduating from the General Theological Seminary of New York which in his day operated as a center for the theology of the Oxford Movement. He was the son of a bishop and grew up without having the illusions about the episcopacy which some recent converts to the denomination have.

Aspects of the Infinite Mystery, by George A. Gordon (Houghton, Mifflin & Co., Boston, 356 pp.), is a good antidote after the reading of H. G. Wells' *God the Invisible King*. The author is one of the grand old men of the American pulpit whose ministry has been fruitful for a larger circle than the membership of Old South Church of Boston. The interest in formulating a conception of God is one of the outstanding facts of theological thought today. The idea of God to be found in this most helpful book of Dr. Gordon is that of progressive orthodoxy. The notion of an immanent and yet transcendent God, fatherly in character and with true personality, is set forth with great literary skill. The pages are full of literary allusion which shows the author to be a man of broad reaches in his sympathies. The author, as the title indicates, does not hesitate to postulate infinity for God. His is no pragmatistic God who may in the end be defeated, but One who by swift, sure strokes is carving out His world. Evil is an incident in the process, and will easily be overcome in time. Dr. Gordon can show any preacher how significant it is to preach about God. There is something more to be said about God than to discuss whether or not He lives.

CHAMBER OF PASTORAL DUTIES

By Perry J. Rice

Moral Sanitation, by Ernest R. Graves, Professor of Socio ogy in New Hampshire State College, and published by the A sociation Press is a little book which can be read in a ver few hours and which will prove of real value to any past who is interested in the moral training of the young. It aims t make available for the Christian worker certain new results i the field of psychology, with emphasis on such work as is con nected with the name of Freud. It presents a plan for a vig orous campaign of preventive morality, especially among boy and girls. The chapters on *Moral Education, Cravings* and *Re pentance* will be found especially helpful. A single paragrap will perhaps indicate the drift of the author's contention bette than any attempt to summarize it could do. In the chapter o *Moral Education* he says: "It is better so to train the child tha he may escape a temptation than to help him safely through i or to give him a sense of recovery after his defeat. There i something lost in a moral crisis, whatever its outcome. Th moral upheaval discloses a greater disorder of inner life, a large lack of harmony of personal motives than is revealed by th mere concrete event itself—the temptation. Into the best-ordere life sufficient testing experiences are bound to come; the fewe the better. Explorations in mental disorder caused by moral con flicts illustrate the difficulty of dealing with cravings of a unwholesome nature, even when they are conquered by the wil They are born of moral discord, and they often sink into the life to lend even greater energy to the motives that are making wa upon the better personality. Even when the wound heals th scar is left, and in the mental experiences of many who suffe from mind disorders these scars develop into cancers that pou forth poison."

Under present circumstances I may be pardoned if I tak a little of this precious space to call attention to the pamphle which presents part three of the fourth year of the *Senior Grade Sunday School Lessons*. There are six lessons dealing with "Th State." The titles will indicate the timeliness of these lessons They are *Law and Order, The Meaning of Democracy, Becomin Good Citizens, Good Government, The Christian View of th State* and *Serving the World*. The subjects are admirably

reated and will serve a splendid purpose in helping us to ap-
reciate the real significance of terms that have suddenly come
nto great prominence in the speech of Americans. We need to keep
ur vision clear in these times of excitement and abnormality, and
hese studies will help us to do so.

CHAMBER OF PHILOSOPHY

By Ellsworth Faris

Charles A. Ellwood: *An Introduction to Social Psychology*, lew York, D. Appleton and Co., $2.00.

Readers of Professor Ellwood's former books will be inter-sted in this latest production, written by and for the sociologist, ut containing much good psychological material. The present vriter is using the book as a text in a summer class but the term s too young to give a verdict regarding its value to students. 'here are some of the positions which it would be of interest o examine were there space to go into detail, but it is enough o say here that the book is sufficiently important to demand mmediate inclusion in any library devoted to the social sciences.

The last installment of this chamber referred to the distinc-ively American psychology into which, also, there is not space r time to go here in detail. The psychology that gives full and omplete place to evolution, which recognizes the thorough-going ocial nature of man and the logic of a democratic faith has not een written up into a system, but it is latent in the writings of)ewey, Mead, Ames, King, and others, and will sooner or later, erhaps soon enough, be formulated explicitly, at which time it vill assuredly become a real force in guiding the influences of vhich it is, in part, the expression.

This will be my valedictory. For three or four years I have vritten these notes and kept our patient editor waiting till the ast minute. I beg to resign the honor now for two perfectly good easons. First, the Institute is fortunate in the number of men vho are in the field of philosophy and psychology so that it s unfair to pre-empt the field and keep other men from being eard. And secondly, it does take a certain amount of time and nvolve a certain sense of responsibility and strain from which t will be a rest to be set free. I have found it interesting and relinquish the honor, proud of one item in the record, namely: have not written a contribution without mentioning at least ne good new book.

CHAMBER OF CLASSICAL LANGUAGES

By Roy C. Flickinger

Prof. Paul Shorey's reply to the pseudo-scientists of the Fle ner-Eliot school has now appeared in the June and July nu bers of the *Atlantic Monthly* under the title *The Assault Humanism*, and does not fall short of what was predicted co cerning it in the May Bulletin (p. 130). He does not scrup to "speak right out in meeting" and to call a spade a spad Yet he disclaims any intention of personal attack, rightly hol ing that no one can object to outspoken criticism of his print words when correctly quoted and reasonably interpreted. It obviously impossible to give an adequate resumé of the artic here. It deserves to be read *in extenso* by every member of t Institute, for the matter involved does not stop with the pla of Latin, Greek or Mathematics in the curriculum of schoo but passes over into a far broader and even more important su ject. "The things which, for lack of better names, we try suggest by culture, discipline, taste, standards, criticism, and t historic sense, they hate. Or, if you prefer, they are complete insensitive to them and wish to impose their own insensibili upon the coming generation. They are genuinely skeptical intellectual discriminations which they do not perceive, and ae thetic values which they do not feel. * * * The purpose, or at a rate the tendency, of their policies is to stamp out and eradica these things and inculcate exclusively their own tastes a ideals by controlling American education with the political ef ciency of Prussian autocracy and in the fanatical intolerance the French anti-clericalists. Greek and Latin have become me symbols and pretexts. They are as contemptuous of Dant Shakespeare, Milton, Racine, Burke, John Stuart Mill, Tenn son, Alexander Hamilton and Lowell as of Homer, Sophocle Virgil or Horace. They would wipe the slate clean of everythi that antedates Darwin's *Descent of Man*, Mr. Wells' *Resear Magnificent*, and the familiar pathos of James Whitcomb Riley vernacular verse. * * * They instinctively distrust that spirit critical humanism which from Plato to Pater and Arnold a Lowell and Anatole France, has always refused to take qui seriously the systems and system-builders of the hour. The half-conscious motives are clothed with the glow of conscio sincerity by their genuine incapacity to conceive that write

ho never heard of submarines and Zeppelins can contribute anyning to the spiritual and intellectual life of a civilization that ılminates in the war of 1914."

The backbone of the discussion is perhaps to be found in the ontention that to "the twentieth-century mind there is, there ust be, there is soon destined to be, a true science of educaon taking its principles from a scientific and definitive psyology," whereas in fact "we are no nearer a final metaphysical olution (of the antimony between the ultimate unity and interependence of the so-called parts or functions of the mind) than Plato's day."

The two papers are so highly regarded by the publishers of ne *Atlantic Monthly* that they have been reprinted in book form sixty cents).

AN ADEQUATE MINISTRY

By H. J. Loken

During the ten years, or more, of my active pastorate I m sure my auditors have often suspected that it took a good eal of nerve for me to decide to enter the ministry and mount ne pulpit to preach. And I confess it did. But for me to undertake the task of advising members of the Campbell Institute on ne subject of how to produce among the Disciples an adequate inistry is nerve raised to the *n'th* power. I presume the reason ne editor has asked me for a contribution of this kind is the act that I am connected with a ministerial training establishent. It is hardly necessary to explain that I claim no authority hatever for the opinions expressed in this paper beyond my own npressions as I have seen the present situation with reference o the ministry. I expect few to agree with me in the tentative olution offered since the trend of opinion among the intellectually lite is in the opposite direction.

The two outstanding facts in the ministerial situation in this ountry among all the great denominations is the comparatively mall number of young men studying for the ministry on the ne hand and the number of pastorless churches on the other. Juring the last twenty-five years, while the profession of law nd medicine increased 256 per cent and 126 per cent respectively, ne students for the ministry have increased only 41 per cent. The

present war situation will reduce this supply still further. A large number of regular pastors will go to the front or into training camps as chaplains, Y. M. C. A. workers, or Red Cross attendants. This will be especially true of the students in the theological seminaries of the land. The Lutheran Synod which has just closed its session has already felt the effects of the dearth of ministers from the heavy enlistments of its men and has appointed a committee from its strongest educators to get in touch immediately with the 5,000 Lutheran boys now in the various high schools of the land with a view of enlisting a goodly number of them for the ministry.

On the other hand is the story of the great number of pastorless churches among all the denominations. Our own Social Service Commission reports 5,000 Disciple churches out of our total of 9,900 as having quarter time preaching only. A vast majority of these churches have no preaching whatever. But of those who have once a month preaching only a very few according to the same report, are growing churches. This is, of course, to be expected. A monthly excursion on the part of a minister into a field for the purpose of delivering a discourse to a people whom he seldom or never meets except on official occasions can, in the very nature of the case, only be the barest makeshift. This is no reflection on the minister in the case. It is doubtful if even Jesus himself could have made much of an impression on the world if he had limited his three years' ministry to a monthly excursion to Capernaum or Bethany. It is the fault of our system, and our ministers are the victims of a system that is criminally wasteful of its men and its opportunities. How to produce and conserve an adequate supply of ministers is probably the greatest problem before the Disciples today. It is certainly the one problem whose solution will have the most profound effect on our future history as a people.

The present tendency in every denomination, as far as I know, is in the direction of concentration for the sake of a greater efficiency. In the field of ministerial training this means a higher academic standard for the minister and consequently a limitation of the output. That this is a timely and wise emphasis need not be argued for the readers of THE BULLETIN. It is especially needful among us. But I question seriously, nay I am ready to challenge outright, its adequacy as a full program

om the standpoint of the minister it is excellent. It will raise e intellectual and economic standards of the minister which by elf is a good thing but it does not take into account the total uation of the church. It will give no relief to the five thousand urches quoted above. Most men who have spent from six to ght years beyond the high school period preparing for the nistry are neither mentally nor economically prepared to min- er to a rural church with an average income of from six ndred to eight hundred dollars a year. The result of such program will inevitably mean two things: the elimination of the all country church and the multiplication of reactionary Bible stitutes as substitutes for ministerial training schools.

Neither of these results is desirable. Many of our small urches doubtless ought to go out of business; many of them ght to unite with other churches to form efficient community nters of religion. But the latter process will not come of itself. will need to be fostered by wise leadership requiring years patient effort. That it would be a good thing for the Kingdom eliminate in a stroke from four to five thousand churches y will agree. As to the other result, the multiplication of ble Institutes to take the place of standardized schools for the nistry, that is already a menace which more than anything e threatens the peace of the Church. For men trained in such stitutions have neither the vision nor the sympathies of the st graduate minister. The result is a cleft that runs through the co-operative enterprises of the Church.

The remedy? Well, there is none. That is the glory as ll as the pathos of a democratic order. But for our rampant mocracy, I would suggest an excellent remedy, at least it sat- ies my own sense of logical necessity.

Standardize a national training school for ministers where ture men who are unable to take a full post-graduate course t with a passion to preach could get his practical training in t more than four years. Eliminate the classical languages from s course and use the English Bible as the backbone of his theo- gical training. Substitute such sciences as biology, sociology d psychology for his ecclesiastical and antiquarian studies and nip him with practical methods with which to make him an ective worker, a specialist in his line. In short, approach e matter from the vocational rather than the academic angle.

Give him the whole modern view point but approach it from th practical rather than the theoretical side. The school in questio should be located in one of our great cities where sociologica laboratories are available for first-hand observation and wher the foreign as well as the other social problems are practica pressing, religious problems. Such a school should be inte denominational and if practicable inter-racial. That would insur the study of such pressing questions as interdenominational co operation from the practical rather than the academic and phi osophical angle. Men sent out from such an institution int the five thousand churches described above would be co-operativ in spirit and conceivably every one of the above named churche could be made a center for community religious enterprises. Per sonally, I see no valid reason for confining the modernist move ment solely to the post-graduate institutions. It needs to be vital ized and made rugged by a closer contact with things as they are And of course I stand ready to vote for the establishment of suc a school.

SERVICE FOR DEDICATION OF CHILDREN

By C. B. Coleman

The Minister:

"Except the Lord build the house,
They labour in vain that build it:
Lo, children are an heritage of the Lord:
And the fruit of the womb is his reward.
As arrows in the hand of a mighty man,
So are the children of youth."

—Ps. 127, vss. 1, 3, 4.

Let us pray.

O Thou, Lord of Life, who hast revealed Thyself as God o love and giver of good gifts to men, from the abundance of Th life cometh life, from Thy great love for us cometh all our love

We thank Thee, therefore, for the love of husband and wife type of the perfect love of the Christ and His Church. We than Thee for this child, the fruit and heritage of their mutual affec tion. We thank Thee for the promise in him of one who wi share our blessings and our toil, and add his part to the great

ness Thou hast given our nation.

Thou hast caused the pangs of labour to be forgotten in the joy of this new life. Thou hast given Thy benediction to Thy servants in the light of infant smiles, in the sound of childish voice, in the sweetness of childish innocence. Thou hast granted unto the father and the mother an earnest of the presence of a loving heart and helping hands in future years, and an abiding place for their memory when they no longer dwell upon earth.

We know not, any of us, what the future will bring. But we know Thy love, O God, and we will not fear, but praise Thee, and give Thee thanks, for the life that now is and for the hope of the life to come. Amen.

To the Parents:

To parents God commits an inalienable trust. This child which He has given you, you ought to return to Him nurtured in love and fitly prepared for his function in the world. To you is entrusted the molding of his character in the tender years of childhood. And for that through you he derives his inheritance of strength and weakness, his weight of evil and his power for good, you have in him yet another opportunity to repair in some measure shortcomings of years gone by, for in your child are brought together the sum of all the past and the hope of all the future. Care for him therefore with fear and with hope. In sickness and in health, through discouragement and through times of joyful promise, looking to the perfecting of body and of mind. Teach him and lead him with wisdom sought diligently and most of all of God, in patience and self-denial, both in word and in example, in all things aright. Regard ever the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love they neighbor as thyself," that they may be written even in infancy on the heart of your child.

Do you ————, and you ————, promise to do these things?

Parents:

We do.

The Minister:

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to children's

children, to such as keep his covenant and remember his co
mandments to do them."

To the Sponsors and Others Present:

To friends of these parents, followers with them of our Lo
Jesus Christ, comes the charge of the Master. "Whoso sh
receive one such child in My name receiveth Me, but who
shall cause one of these little ones which believe in Me
stumble, it were better for him that a millstone were hang
about his neck and that he were drowned in the depth of t
sea." Receive this child, therefore, in Jesus' name and spir
Let the providence of God work through you to supply to hi
with these parents in their presence, and when they are abse
in their stead, all needful and beneficent things. Surround h
with influences which will further his welfare and make f
righteousness. In church, in school, in all the walks of li
see that he lacks not for sympathy and understanding lo
Cause him not to stumble, neither through malice, nor indiff
ence, nor yet through well-intentioned error .

Do you, in behalf of Church and friends, promise these thing

The Sponsors:

We do.

The Minister:

Let us pray.

O Lord our God, whose face the angels of these little on
do always behold in heaven, grant unto us here upon earth th
we may fully perform our ministration both of love and of dut

Uphold, we pray Thee, these parents in their grateful labo
bless them in their efforts to supply the wants of their offsprin
both bodily and spiritual. Give them courage to bear the respo
sibility which rests upon them, and resolution to face every cris
they may be called upon to meet. And reward them richly, v
pray Thee, in the joy of their child's companionship, in the e
pansion of his nature, in the fruition of glorious manhood.

Grant that others may exercise all means of helpfulness th
Thou hast put within their power. And vouchsafe unto us als
O Lord, that we may learn the lesson Thou dost teach us throu
this child, that "whosoever shall not receive the Kingdom
God as a little child, he shall in no wise enter therein."

Hear our prayer, and answer us out of Thy great love, v
beseech Thee, O Lord, our Strength and Redeemer. Amen.

To the Father:

By what name shall this child be called?

The Father:

_____.

The Minister:

Mayst thou honor thy name, _____, and thy father's, a good character and adorn it with good deeds. Mayst thou ow "in wisdom and stature, and in favor with God and men."

Let us pray.

Almighty God, in whose sight not a sparrow is forgotten, ovide, we pray Thee, for this feeble helpless child.

Thou who givest to those who ask and withholdest no good ing from them that walk uprightly, bestow richly upon him ine unfailing blessing.

Thou, who feedest Thy flock like a shepherd, who gatherest e lambs in Thine arms, and carriest them in Thy bosom, keep is infant, we pray Thee, in Thy tender, loving care.

Thou Father of our Lord Jesus Christ, who took the children ey brought to Him in His arms, and blessed them, saying, uffer the little children to come unto Me and forbid them not, r of such is the Kingdom of God," bless, we pray Thee, this ild, and grant unto him an abundant entrance into Thy ngdom.

O Lord, bless us who here call upon Thy name.

O Lord, bless our nation.

O Lord, bless Thy people everywhere; may Thy Kingdom me, and Thy will be done on earth as it is in Heaven. Amen.

(Ministers of the Campbell Institute are often asked to risten babies. It is embarrassing to admit that there is nothing a religious way that we can do to recognize the birth of a ild into a Christian family. A number of our ministers are ing services of dedication. The above service was printed in HE BULLETIN many years ago and there has been a request that be reprinted for the use of our younger members. Can any e suggest any possible objection to the use of such a service?—litor.)

---

emember Annual Meeting July 25-27.

NEWS NOTES

By Edward A. Henry

C. H. Swift's first year at Carthage, Mo., closed April 1 wit fifty-seven additions to the church. During Holy Week he spol at a special service in the local Episcopalian Church.

C. J. Armstrong is settled in Gary. For the present he living at the Y. M. C. A. as his family are spending the summ in Kentucky. His address is Pilgrim Congregational Churc Gary, Ind.

Rev. E. W. Corn is in relief work. His address is No. Madison Ave., New York City.

J. H. Garrison is spending the summer at Long Beach, Ca His address is 933 E. Ocean Ave. He will not come east th year.

W. Garnett Alcorn has closed his work in Hot Springs, Ark and is already at work in Lathrop, Mo.

J. H. Garvin is with the American Church Bureau as Direct of Religious Forces. He conducts campaigns during which h organizes the work of a church and trains a manager to continu the methods permanently. He and his family are settling at 14 Northland Ave., Lakewood, O. This will be their home, thoug Mr. Garvin will be much on the road.

Jasper T. Moses, though a teacher in the high school Pueblo, Colo., has been supplying the pulpit of Central Churc since March 1 when the pastor left.

Probably all of our preacher members received the excelle Red Cross appeal issued by A. W. Taylor as Secretary of th Commission on Social Service. It called upon all to make th first Sunday in July a campaign day.

We recently received a nomination to Institute membershi from Guy W. Sarvis. We were sorry that he sent nothing mo but expect a letter from him to be read at the meeting.

E. J. Arnot will spend July 11-25 at Lake Geneva. Begi ning July 1 he began working under the Michigan State Y. M C. A. and at Lake Geneva will have charge of the first yea County Y. M. C. A. men, the sort of work in which he himse has been engaged for several years. He is President of th County Work School. We have tried to get him to tell us som thing about this county work. He promises to attend the mee ing on his way home from Lake Geneva but will not prepar

paper.

The News Editor was favored with an invitation to the ommencement exercises of Beckley Institute. We notice that incipal William R. Howell himself delivered the Baccalaureate dress upon *The Harvests of Life.*

C. G. Baker of Indianapolis has been elected President of the dianapolis Christian Ministers' Association for the new year.

Rodney L. McQuary, a Yale B.D., who has been teaching d Testament at Eureka College this past winter, has been lled to be an Assistant Secretary in the work of the F. C. M. S. r. McQuary has proved a very popular and able man. We con- atulate both him and the society on this selection.

Clarence H. Hamilton and Mrs. Hamilton of Nanking, China, e rejoicing over the birth of Miss Ruth who arrived on March . We all join in heartiest congratulations.

Nominations for membership are coming in. If you have not t thought over the matter, do so at once, and send in the mes of men whose names ought to be considered.

Vaughan Dabney of Durham, N. H., came to Chicago recently read the marriage service for his sister. While here he sup- ied Dr. Ames' pulpit on June 17 while the latter was across the ke getting his summer cottage open for the family.

George A. Campbell has been elected President of the Mis- uri State Ministerial Association.

Dean O. F. Norton of Drake is teaching New Testament Greek d Septuagint Greek in the University of Chicago this summer. e has good classes in each course.

Children's Day was a great day with William Dunn Ryan d Central Church, Youngstown, O. There were 1,033 present d the collection amounted to $1,223.45.

H. D. C. Maclachlan has been elected a member of the faculty the newly organized Richmond School of Social Economy. He ll begin his teaching in October.

J. Clark Archer, the Mohammedan expert of Yale University, s been chosen by the Y. M. C. A. to go to Mesopotamia to work mong the Indian troops of the British army on that front. He iled for Bosra on June 30. This is a great opportunity for ork and also will still further qualify Mr. Archer for the high- t rank in his chosen field.

June 24 was the twenty-fifth anniversary of the entrance into

the ministry of Austin Hunter. In celebration of the occasion h used the same texts he used twenty-five years ago. We woul like to compare the sermons preached on those texts then an now.

V. W. Blair was the Baccalaureate preacher at Eureka th year and Rodney L. McQuary preached the sermon at the service of the Department of Sacred Literature.

Franklin Circle Church, Cleveland, W. F. Rothenburge minister, took its third offering for war relief recently. amounted to $717. This church is fully aware of its respons bilities to war-ridden Europe.

S. G. Buckner of Somerset, Pa., was called to succeed J. F MacCartney at Modesto, Cal., and accepted. Then the Somerse church roused itself and after some correspondence persuade the Modesto church to release Mr. Buckner from his acceptanc so that he might continue at Somerset. He continues at Some set with an increase in salary and a new determination on th part of his people to do great things.

O. F. Jordan's sermon in Mandel Hall at the University o Chicago on May 27 was most favorably received by a large aud ence. He fully maintained the high standards of this great pulpi Mr. Jordan recently completed ten years of labor in Evanston The church celebrated the occasion by presenting him with te five-dollar gold pieces. During this time the church has bee about doubled in membership, has purchased a new lot, con structed a parish house in which services are now being con ducted. Meanwhile Mr. Jordan has carried on a great mass o outside work. He remains in Chicago at a sacrifice because h loves the work here.

The report of elections at the Indiana State Conventio recently includes among other announcements Clay Trusty o Indianapolis as Vice-President, Carl Burkhart of Franklin a Secretary and among the members of the Advisory Board ar C. E. Underwood and C. H. Winders.

Before you forget it, send in your order for th book "Progress."

Campbell Institute Bulletin

VOLUME 14 OCTOBER, 1917 NUMBER 1

AMERICA AND HER ALLIES

By Washington Gladden

TUNE: MATERNA

O land of lands, my Fatherland, the beautiful, the free
All lands and shores to freedom dear are ever dear to thee:
All sons of Freedom hail thy name, and wait thy word of might,
While round the world the lists are joined for liberty and light.

Hail sons of France, old comrades dear! Hail Britons brave and true!
Hail Belgian martyrs ringed with flame! Slavs fired with visions new!
Italian lovers mailed with light! Dark brothers from Japan!
From East to West all lands are kin who live for God and man.

Here endeth war! Our bands are sworn! Now dawns the better hour
When lust of blood shall cease to rule, when Peace shall come with power;
We front the fiend that rends our race and fills our homes with gloom!
We break his scepter, spurn his crown, and nail him in his tomb!

Now, hands all around, our troth we plight to rid the world of lies,
To fill all hearts with truth and trust and willing sacrifice;
To free all lands from hate and spite and fear from strand to strand;
To make all nations neighbors and the world one Fatherland!

The Congregationalist.

Editorial Notes

The Institute is advertised by its loving friends. At the stat convention in Illinois the *Christian Standard*, containing the Inst tute membership list of 1915, was in every pew. This produce no other sensation than a conception of the solid character of ou membership. During the convention three men sought membe ship and since the convention two more have applied. There i every reason to believe that this year will be the greatest yea we have ever had for membership gains. Our only precautio should be that we secure men who sympathize with the aims an purposes of the organization.

The world has never had such a demand for constructiv scholarship as now. Already English writers are offering thei suggestions with regard to the reconstruction of the world afte the war. Those who read Mr. Hill's page in THE BULLETIN thi month will realize the nature of the problem. This reconstructio must go on not only in the field of international politics an economics, but in almost every phase of human life. Can w doubt that religion is to undergo change, or that the church wil need to change its methods quite radically?

Our difficulty is that so many men continue to speak a mes sage after its usefulness has ceased. Few are preaching a belate pacificism which was only useful when the world was at peace Can we doubt that some will breathe out a war-like spirit afte peace is declared? The note after the war will be conciliation For the religious man, there will be a peculiar opportunity t preach the message of Christian Union. The war will bring a new emphasis on the philanthropic service to be rendered by th church. The new seriousness coming into the world ought t enable the preacher to strike the deeper notes in his message

---

After reading the stimulating article by C. J. Armstrong i this issue on the Confessional, we had the feeling that protestan ministers needed some guidance in performing this service. Th Episcopalian rectors of the high church persuasion now have a manual adapted from Romanism. This might contain some hel but not a great deal. Whether the minister wants to be or not he becomes father confessor to a great many people. It is i the confessional that religion is directly applied to life. Most o

is need to think through the principles involved in such a process.

Chamber of History

ROSCOE R. HILL

For the fifth consecutive year the writer is honored with the position of editor of the Chamber of History. The Work has been enjoyable through the years and the writer anticipates the pleasure of another year of Institute activity. He also cherishes the hope that the monthly sketches may be interesting and profitable to the readers of THE BULLETIN.

The new year's work finds the world still engaged in titanic struggle and no one can as yet see the end. Within the past year the United States has cast herself into the contest with the object of defending democracy and democratic ideals. The entrance of the United States into the world war has served to revolutionize our ideals of service to the country, as is amply witnessed by the adoption of the selective draft. The problems, political, economical and social, which confront the nation, as so vast and pressing that they almost preclude the consideration of the problems of the future.

But it seems that in reality no more opportune time could be found for the consideration of the questions involved in the world readjustment, which must occur at the close of the war. Thinking men and women must give attention to international and national problems which will soon confront us.

Carrying out this idea the Academy of Political Science in the city of New York held a most interesting meeting last July, at which the *Foreign Relations of the United States* were discussed. The proceedings of this meeting have been edited by Henry R. Mussey and Stephen P. Duggan under the above title (New York, Academy of Political Science, 1917; xxxi, 331, vi, 30). The various addresses and papers of the conference are arranged in four groups under the following headings: (1) The Democratic Ideal in World Organization; (2) Future Pan-American Relations; (3) Future Relations with the Far East; and (4) Investments and Concessions as Causes of International Conflict. Each group includes many papers presented by men of knowledge and authority. The volumes contain authoritative presentations of live and vital subjects relating to world reorganization and merit a careful reading.

Chamber of New Testament

CHARLES J. RITCHEY

War is not loath to take its toll in any quarter. New Testament scholarship has already given its contribution in the persons of Caspar Rene Gregory and James Hope Moulton. No doubt a number of younger and less widely known scholars have met a like fate.

Gregory, though American born and American trained, after 1876 became a German through and through. Soon after the beginning of the war, he volunteered as a private in the German army, and last spring was killed by a stray bullet while marking graves between the lines during a lull in the battle. He had reached the age of seventy-one in November, 1916. He had retained great physical vigor as well as mental, and, had he been spared, would probably have continued his work in the study of New Testament text and canon, for which he is best known in America. Only a few years ago he visited many of the American Universities and lectured upon the subjects of his investigation.

Many have been waiting for James Hope Moulton to continue the task begun in his Prolegomena to a Grammar of New Testament Greek. The first serious interruption in his work was occasioned by the death of his wife, and at that time he went to India that he might there escape part of his sorrow by engaging in some Oriental studies which had long interested him. Then while returning to England last summer via Suez and the Mediterranean, the vessel on which he had taken passage was sunk by a submarine. He died from exposure and shock. The tragedy of his death is made all the more vivid by recalling an expression made by him in the summer of 1914 while lecturing in Chicago. He spoke of the fine friendship of scholars which knows no national lines, and hoped that soon he might fraternize with his German brethren in the pursuance of their common work.

War could hardly have claimed more valuable hostages than these two men, and it is fervently to be hoped that the number may not be greatly increased.

Roscoe R. Hill has changed his work during the summer and is now president of the Spanish-American Normal School at El Rito, N. M. He speaks of this as being a pioneer enterprise, in a way.

Chamber of Systematic Theology

CHARLES M. SHARPE

In Mr. Wells' popularization of the views of certain modern philosophers with reference to the God-idea we have simply another anthropocentric theology, as all theologies and philosophies ultimately must be. But it depends upon the size, balance and equipment of the thinker how satisfactory his construction will be to the masses of mankind. That Mr. Wells is brilliant no one will deny; but that he is heavily ballasted with the knowledge or the spiritual furnishment needful for the treatment of such themes is not equally evident. He has, in fact, only recently awakened to the thrilling interest and first importance of the religious phase of human life. He is one of many who have been driven by the stress of these terrible yet awfully splendid years to lay hold, if possible, upon some superhuman power and help. He has gotten into the fight with heart and soul for the big ethical values of life and in the seeming peril to which these values are exposed he feels the need of something greater and mightier than man to guarantee their conservation and triumph. Unwittingly he is illustrating the truth of Jesus' words: "If any man will do His will he shall know of the teaching." Modern Apologetic has long been convinced that this procedure is the only real source and ground of assurance. Active participation in God's enterprise begets faith in the originator and leader of it. Sometimes men are forced into the fight for goodness, truth and loyalty and so come, for the first time, really to feel their supreme authority and worth. Thus the spiritual and ethical quality of life bursts upon them with the power of a new revelation. Forthwith they confuse *their discovery* with *God's creation.*

This, it seems to me, is the explanation of such phenomena as that exhibited in the case of Mr. Wells. The ethical and spiritual qualities of his young and growing God are precisely those which Jesus has taught us to find in his and our Father in Heaven. They are the qualities he embodied in his own struggling, suffering, yet victorious life. Only Mr. Wells thinks this God is young and growing, whereas it is himself who is very young and growing, of late, according to the "explosion theory" of evolution.

A bibulous individual was sent to make an inventory of household goods, but, having tippled too freely on the way, he fell

asleep before he had well begun. When his employer found him he had, however, made one entry, namely, "*One revolving carpet.*" Mr. Wells casts his inquisitorial eye, with "fine frenzy rolling," rapidly about the purlieus of the chaos-cosmos and reports among other properties of the universe, *One Adolescent God.*

Of course this is no place to present the opposite view with even suggestive fullness. Suffice it to say that for myself I am able to satisfy my intellectual, ethical and spiritual needs within the lines of a theism much more in accord with that of historic Christianity.

Chamber of Pastoral Duties

C. J. ARMSTRONG

There is a serious need for a protestant confessional. Not the compulsory, absolving confessional of Romanism, but the confidential, voluntary confessional, is the need of the hour. The writer's experience compels him to believe that multitudes of men and women are carrying heavy burdens of sin, suffering, uncertainty, doubt, remorse, that may be shared by the pastor, and made lighter by an interview conducted in the right manner. Sometimes people will voluntarily seek such an interview, just as they will go to a physician for bodily ills. But more often they will shrink from it unless the pastor, by announcement and attitude, encourages them to come. Some sad stories will be told you in these absolutely confidential and sacredly trustful interviews, but your reward will be in sending men and women out to fight a battle or face a condition with renewed strength and courage and faith.

There must be no prying into the secrets of others. Just let it be definitely known that you are a physician of the soul. Gradually, even timidly, the soul-sick will come, and coming be helped. The secrets thus imparted to you are to be as sacredly kept as thought you had received them as a priest in the Roman confessional.

It is helpful in establishing this kind of confessional to have a definite place where you can be found at specified hours. For some years the writer has set apart Sunday afternoons as the time and his office at the church as the place. If no one comes he studies. Enough have come, however, to convince him that

such a confessional is needed, and will be used where the right kind of emphasis is placed upon it.

Chamber of Literature

LEE E. CANNON

Matthew Arnold—How to Know Him, Stuart P. Sherman, Bobbs-Merrill, 1917, $1.59.

Mr. Wells permits Mr. Britling to say that many of England's troubles in the present war are due to the fact that she "didn't listen to Matthew Arnold." And, indeed, many of our own difficulties might be lessened by a careful study and flexible application of some of Arnold's ideas. Surely, intelligence and spirituality, as emphasized by Arnold, were never more needed, nor has there often been a time when temperament controlled by ideas were more *apropos*. At a time when a narrow vocationalism is too much stressed; when the various professions, including preaching and teaching, are filled with men who have erected a narrowly vocational superstructure upon a very meagre cultural foundation, we are likely to forget that the "great vocation" is intelligent citizenship. I fear, however, that for some time practitioners of this fundamental vocation will remain "rari nantes in gurgite vasto."

Much of the lack of sweetness is due to lack of light. The problem is, as Arnold saw, an educational one. It is doubtful whether any democracy, based on the shifting will of an unenlightened majority, will work efficiently to make "reason and the will of God prevail." Arnold's emphasis on a saving remnant based on a well-rounded humanity, is pat. Membership in such a remnant can be gained by most of those who apply themselves with will and understanding; and it is only by the intelligent assistance of such that Mr. Britling's God will prevail, if I understand Wells on that point.

Professor Sherman's book is an excellent starting-point for anyone who wishes to renew his acquaintance with Arnold, and incidentally to find free some solid food for thought in these days of the high cost of living.

Prof. Norton of Drake gave two courses in the Divinity School of the University of Chicago during the Summer quarter.

Chamber of Classical Languages

ROY C. FLICKINGER

Reference has already been made in this Chamber to the value of the contribution made by Greek papyri found in Egypt to our knowledge of the popular speech (the *koine*) as represented in the New Testament, see vol. XII, p. 73. Unfortunately the publications are widely scattered and are not easily accessible outside the walls of a great university. A convenient summary of some of the results, however, are now afforded by Souter's *Pocket Lexicon to the Greek New Testament* (Clarendon Press, 1916). The nature of this work absolves me from the practice which I have hitherto followed without exception, viz.: of never reviewing a book which I had not read from cover to cover. In addition to incorporating the lexicographical data derived from the papyri, the author is careful to indicate the latest theory as regards loan-words from Latin, Aramaic, etc. It is natural that a member of an immersionist church should turn first to the definition of *baptizo*, which begins as follows: "Literally *I dip, submerge*, but specifically of ceremonial dipping (whether immersion or effusion). *I baptize*," etc. It is plain that Souter will not be often quoted at the revival meetings of Disciple evangelists. I should add that a slight testing has shown that the lexicon is marred by some omissions.

This reminds me that I have recently noted a new instance of *baptizo* in classical Greek. Menander was the leading representative of the New Comedy of the Greeks, but his writings have been known to us only through fragmentary quotations. But in 1907 several hundred lines of his were published from Egyptian papyri, still not restoring any one play *in toto*, yet enabling us to form an adequate idea of two or three. In one of these, the *Epitrepontes* or *Arbitrators*, a character says: "Did you notice the pond in passing? There I'll kill you by dipping you (*baptizon*) the whole night through." It is quite unnecessary to state that sprinkling or pouring are here quite out of the question. At the same time the passage is not of much value for controversial purposes, since Menander died too long (in 291 B. C.) before the Christian use of the term developed.

On September 2nd Dr. Edward L. Powell began his thirty-first year as Pastor of the First Christian Church of Louisville.

Chamber of Old Testament

G. A. PECKHAM

An Introduction to the Old Testament, by Harlan Creelman, Ph. D., published by the MacMillan Company, is a valuable contribution in the field of Biblical study. While there is no dearth of "Literatures" and "Introductions" many of which embody the results of ripe scholarship, we feel sure that this new volume will be welcomed by students and teachers of the Old Testament. Some of its distinctive merits are: the systematic arrangement of material, its division into chronological periods, and four full indexes at the close. With the help of the index the reader may easily find the author's discussion of the sources, history, and time of production of any portion of the Old Testament.

In an appendix of twenty pages there has been added "A Survey of Old Testament Chronology," in which some of the problems and data receive a more extensive treatment than could well be given in the body of the book.

The analysis and arrangement of material in Doctor Creelman's Introduction are such that it is admirably suited to the needs of one who wishes to use the Old Testament as a source for the study of the political history of the people, or to trace the growth and development of their religious ideas, or simply to make a literary study of the Bible. It is a useful textbook for the teacher to put into the hands of his students whether he may wish to give an elementary sketch course in Old Testament introduction, or lead his class in a thorough-going critical study.

In a brief review it is impossible to do the work justice. To be fully appreciated, it should be carefully examined.

A Greeting from J. H. Garrison

Dr. J. H. Garrison sent us some wholesome advice for the annual meeting from which may be quoted the following:

"I congratulate the Campbell Institute on having become of age and seemingly to be enjoying rather robust health in spite of its infantile infirmities and the incessant yelping of the 'hounds of the Lord.' But being of age carries with it increased responsibility. This is true of the Campbell Institute. What I shall say on this point is said with a great deal of trepidation and with a deep sense of my unworthiness to be associated, even in an hon-

orary way, with men whose scholastic privileges and attainments far excel my own. Two things alone entitle me to speak to your Institute: one is my personal affection for so many of the members of the Institute and my sincere sympathy with the younger men among us, especially with those who have taken their life-work so seriously to give themselves the best possible preparation for doing it well. The other reason is, that I have not allowed age to close a single window of my mind or heart against the reception of God's unceasing revelation of truth and grace. I hunger now, as never before, for a deeper knowledge of God and of his Christ, and of all the remedial agencies he is using for the redemption of humanity.

"The Campbell Institute is of age. It has in its active membership men of mature judgment, fine ability and of ripe scholarship. They are men who have accepted Christ as 'the light of the world,' and its greatest Teacher and Leader of men. You are associated, not by the accident of birth, but by intelligent conviction, with the latest of the great world-movements in the Church, having for its object the correction of existing errors, the revitalization of its powers, and especially the promotion of unity among its sundered parts. And this in order that the Church may fulfill the mission its Master assigned it. This movement needs wise and consecrated leadership in its pulpits, its colleges, its editorial chairs and in all the departments of its widespread activities. The Campbell Institute is a natural source of supply of such leadership. I am quite well aware that you are by no means inactive in this line; but I am wondering whether you have made it a special object, both of prayer and wise planning, to the extent that the urgency of the times demands. This is the duty I am urging upon you."

You are Invited to Write

While THE BULLETIN will have Chamber editors again this year who will contribute the greater part of the material in THE BULLETIN, there will be space for other members to express their views. Any member who feels he has something to say is invited to send it in. The length of article and style can be judged from the back files of THE BULLETIN. Our BULLETIN belongs to no one in particular and is designed to be a free medium for the exchange of views in our membership.

Contents of "Progress"

It is a very unprogressive disciple of the progressive attitude in religion who has not yet secured a copy of *Progress*. The book was circulated at the annual meeting and is selling right along now. It ought to be a matter of pride and loyalty for every member to secure his copy before the month is out. The table of contents of the book as it finally went to press is as follows:

Introduction . . . Herbert L. Willett
History of the Campbell Institute. Edward Scribner Ames
The Campbell Institute: . . Questions and Answers. Ellsworth Faris . . . . . .
The Disciples of Christ.. . . . The Editors
Impressions of Twenty Years. . Edward L. Powell
The Idea of Doctrinal Progress. . Chas. M. Sharpe
Newer Phases of Christian Union. James M. Philputt
Tendencies in City Religion. . Orvis F. Jordan
The Church and Her Allies. . Allan B. Philputt
Social Solicitude and Political Reform. Perry J. Rice
Evangelical Implications of the Social Task of the Church H. D. C. Maclachlan . . . . . .
Mysticism and Knowledge of God. Herbert Martin
Roman Catholic Modernism . . Errett Gates
Progressive Protestantism . Burris A. Jenkins
Two Decades of Missionary History. Frederick E. Lumlew
The History of Preaching for Twenty Years. . . John Ray Ewers . . . . . .
The Religious Value of Science . . Arthur Holmes
Recent Tendencies in Philosophy That are Significant for Religion . . . . Willis A. Parker
Religious Value of the Fine Arts William D. MacClintock
Poem. . . . . Vachel Lindsay

Comments on "Progress"

The editorial treatment of *Progress* by the church papers is beginning to come in. The *Christian Standard* publishing bitter and scathing attack on the book and the Institute, but with no specifications against it. The review in the *Christian Evangelist* was friendly and discriminating. The latter is worth reproduc-

tion.

"It is not necessary to agree with all ideas found in this volume in order to get good out of it. Indeed, it is the books from which we most heartily dissent that often do us the most good, provided they are sincere and able. The authors of this volume are among the best representatives of the newer scholarship among the Disciples. This fresher point of view will be found in most of the essays. There is a passionate belief in the idea of progress. As between the static and dynamic views of religion, the latter alone is given countenance.

"Of course we share their idea of progressive development, though we may think of progress as taking a different course in some cases from that indicated by a few of the writers. Then there is always the danger of making progress a fad. For instance, we found this cynical remark in a recent book of fiction: 'Well, the point is this, that for the general public the word to conjure with is progress, and "old Fogy," is a word they hate like the devil. With that word you can make 'em all turn and squirm and go in any direction you like.' To seek a reputation for being progressive, without being able to assimilate true progressive ideas, in order to avoid being stigmatized, is just as bad as to oppose newer ideas and try to believe in old fogyism when we don't.

"Beecher gives us the best pictures of progress. 'Truths are first clouds, then rain, then harvests and food,' he says. 'True philosophy of one century is the common sense of the next. Men are called fools, in one age, for not knowing what they were called fools for averring in the age before. We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom, may go to them as fruit. That is what we mean by progress.'

"We hope the volume under review will have a wide reading. If it provokes truth-loving discussion, so much the better."

There is a call for several back files of THE BULLETIN. Please send to the editor the issues of October, 1911, June and October of 1914 and January, April, May, June and July of 1915. These will help complete the files of a member who wishes to bind a complete set of BULLETINS.

The Annaul Meeting of the Institute

The twenty-first annual meeting of the Campbell Institute was held on July 25th, 26th and 27th at the Hyde Park Church, Chicago. The attendance was the largest in our history, with the single exception of the twentieth aniversary in 1916. Fifty of our members were present at one or more of the sessions. The papers were carefully prepared, and as usual the debates were lively. As usual, also, the Constitution was amended; but it is not unlikely that this will cease to be an annual custom, for it was decided that hereafter the Committee on Constitution and By-laws be discontinued.

During the various sessions the following papers were read:

"The Relative Value of Long and Short Pastorates," Levi Marshall.

"The Church Growing with Its Community," C. G. Baker.

"Four Years in a Lake Port," Cecil J. Armstrong.

"On Being of Age," a message from Dr. J. H. Garrison, read by the Secretary.

"The Wit and Wisdom of Ancient Greeks," Dr. George A. Peckham.

"Reflections of a Business Man," Charles R. Wakely.

"Biblical and Religious Instruction in Colleges," W. C. Gibbs.

"The Logic of Early Physicians," William A. Crowley.

"The Disciples and the Reaction Against Intellectualism," Edward S. Ames.

"An Unholy Trinity," F. O. Norton.

"Dostoievski," Lee E. Cannon.

"Some Tendencies in Recent Fiction as Illustrated in H. G. Wells," O. F. Jordan.

"A Review of 'Creative Intelligence,'" J. E. Wolfe.

One of the notable events of the meeting was the presentation of the book "Progress," the Institute's twentieth anniversary volume, for which every member had been looking with such expectancy. It was formally presented by Dr. Willett and accepted by Pres. Flickinger; but Mr. Jordan and Dr. Sharpe, both of whom had given much time to the work of the Editing Committee, also told of their work in some detail. Every man in the Institute must feel a sense of deep obligation to the Committee who have made the publication of this volume possible.

Our late Vice-President, Dr. Underwood, was greatly missed,

for he had always been among the most regular in attendance. His death a few months ago gave to us all a very real sense of personal loss, and took from our fellowship a man whom we could ill afford to lose. A suitable resolution was spread upon the Minutes, and a letter of sincere sympathy was sent through the Secretary to Mrs. Underwood.

Dr. Flickinger presided at all of the sessions in his own inimitable way, and when he resigned the Chair to his successor, every member felt that a very large share of credit for the success of the last two years was due to our retiring President. Another large share of that credit must be given to our retiring Secretary, Mr. Henry. For many years he has filled this position with such efficiency that the Institute would scarcely have consented to his vacating it, except that he might fill a higher one. Mr. Jordan as Editor of THE BULLETIN, is the third man to whom we are especially indebted for the present happy condition of our organization, and he was not permitted to resign his labors to another. The officers for the ensuing year are: President, Edward A. Henry; Vice-President, Robert E. Park; Editor, Orvis F. Jordan; Secretary-Treasurer, J. Leslie Lobingier.

According to the report of the Secretary, our membership on July 25th was 198. Since that time it has passed considerably beyond the 200 mark.

Our New Members

Four of our Associate members were advanced to Regular membership; thus far, however, only three of these have accepted the transfer. They are: Howard E. Jensen, J. E. Wolfe, H. W. Cordell.

Prof. T. J. Golightly of Drake University, a former member, was re-elected to Regular membership and has already sent his acceptance. Dr. Otis M. Cope, Instructor in Physiology in the University of Michigan, and Dr. Paul Lineback, of the Faculty of the Atlanta Medical School, are also new members among the "Regulars." Walter B. Bodenhafer, of the University of Kansas, has also sent in his acceptance.

Our new Associate members are the following: Robert C. Lemon, Sandusky, Ohio; Samuel C. Kincheloe, Lake City, Iowa; Wilfred E. Gordon, Middle Divinity Hall, University of Chicago;

William E. Carroll, Shelbyville, Ind.; Herbert Swanson, 5832 Blackstone Ave., Chicago; Bruce Lee Melvin, Columbia, Mo.; August Larson, 1607 Hinkson Ave., Columbia, Mo., and Tyler Warren, Pleasantville, Iowa.

Dr. E. B. Hutchinson of Chicago, Dr. J. J. Kennedy of Frankford, Mo., and Mr. Richard J. Dickinson of Eureka, Ill., were elected to Co-operating membership, and have accepted the election.

No one has refused membership in the Institute, but some who were elected have not as yet replied to the Secretary's letter of notification. The new membership list will probably be printed in the November BULLETIN, and we trust that all of these may be heard from before that time.

News Notes

J. LESLIE LOBINGIER

Prof. Garn of Culver-Stockton College, Rev. Clay Trusty of Indianapolis, and Rev. Fred. S. Nichols of Iowa City, spent a part of the summer in study at the University of Chicago.

Howard E. Jensen spent his summer supplying the pulpit of the Disciples' church at Chanute, Kan.

John Ray Ewers was kept away from the annual meeting by ill health. After spending six weeks at Estes Park, Colo., he returned to his home in Pittsburgh about the first of September, completely recovered in health. He and his church are now in the midst of a new building campaign.

William A. Crowley received the degree of Doctor of Philosophy at the University of Chicago at the Autumn convocation. He has specialized in Philosophy and Psychology.

Judge Charles S. Lobingier of the United States Court for China is spending a few months in this country. He is at present at Washington, where he may be reached in care of the Department of State. He expects to spend a few days in Chicago during the latter part of October.

Charles Otis Lee has recently accepted the superintendency of the Social Service Department of the Christian Woman's Board of Missions. During his pastorate at Danville, Ind., he is said to have laid especial stress upon civic and social activities, developing for example the work of a community center. Such

efforts will prove invaluable to him in his new position.

It is an encouraging sign of the times that at the recent Bethany Assembly the speakers whose messages seem to have proven most effective were men of the type of Charles Clayton Morrison, Orvis F. Jordan, and Alva W. Taylor.

Graham Frank recently left Liberty, Mo., to assume his new duties as Pastor of the Central Church at Dallas, Texas. In the little college town of Liberty Mr. Frank has long been an outstanding figure. His prominent position in our National Conventions has made his name known throughout the entire Disciples' fellowship.

Dr. H. L. Willett spent three weeks at Lake Chautauqua in July as one of the popular lecturers at that interesting and unique educational center.

The Secretary, J. L. Lobingier, has undertaken the work of religious and educational director in one of the camps at the Naval Training Station. For the present he should be addressed: Care Y. M. C. A., Detention Camp No. 1, Naval Training Station, Great Lakes, Ill. His removal from Chicago is making it more difficult for him to secure news notes, and in this task he will appreciate the co-operation of all the members.

W. H. Trainum has changed his work and is now teaching at Valparaiso, Ind., in the Valparaiso University.

O. F. Jordan spoke three Wednesday evenings in September in the Y. M. C. A. huts in Great Lakes Training Station.

Ellsworth has been advanced to a full professorship at the University of Iowa. This deserved promotion is a fitting recognition of an able service.

At Kansas City

In connection with the National Convention at Kansas City, the Campbell Institute men present will meet together, probably for dinner. The time can not be set this far in advance, but every Institute man at the Convention will be on the alert for announcements as to time and place.

IMPORTANT NOTICE.

Institute dues are payable in advance. If you have not yet paid yours for the year 1917-1918, why not mail a check to the Secretary today, without waiting for him to send a bill? Thank you.

J. Leslie Lobingier.

Campbell Institute Bulletin

VOLUME 14 NOVEMBER, 1917 NUMBER 2

Editorial Notes

Many of our men feel that the Institute should "do things." There are other people in our fellowship who regard activity as pernicious and look upon the Institute as a comradeship around an ideal conception of our professional life. Doing things always invites criticism and that is the reason some of our members would have us pursue the quieter course. On the other hand, doing things successfully may silence more criticism than it engenders.

We have succeeded in floating our book *Progress* out into the world. We have not yet succeeded in inducing all our members to buy it, but the people who have read the book realize that it is a worthy accomplishment. The next time we print a book it ought to be written by one man. Would it not be a splendid thing to raise a hundred dollars and offer it as prize money for the best book offered us for publication by the time of the next annual meeting? We might hope to interest some of our best writers, or better yet, we might discover a new man with the gift of expression. If this interests you, write to the officers of the Institute.

It is conceivable that we might wish to engage in some piece of research. We have men in our fellowship who would make a foreign trip to engage in archeological research in the orient, or in sociological research in European cities, at the close of the war, if we were prepared to finance even a part of their expense budget. This would provide a common program of very great significance.

At the close of the war, we will be anxious to restore the intellectual fellowship with other countries. We have men who have studied in Germany but none who have studied in France or England. A scholarship fund to send a man abroad for a year's study in a great university for some special purpose would furnish an outlet for our energies.

There are publishing activities of less ambitious character than the production of books which wait our attention. The Episcopalians have the Holy Cross tracts which come out every month and are admitted to the mail as second class matter. These are dedicated to the defense of the high church view of Christi-

anity. Our social view of religion needs popularizing through literature which will find its way into every village and hamlet. Is there any interest among us in producing and circulating such literature?

Chamber of History

ROSCOE R. HILL

Never has there been a better time for the study of history than now. We need to understand the lessons of history, both past and present, that we may be prepared to undertake the tasks of the future. In view of these facts, it is a most opportune time to review the history of our own country as well as that of Europe. Formerly we might ignore to a large extent the history of European affairs, as we then were living in New World isolation. But the old isolation is gone. We are now a world power and are vitally interested in world problems and their solution. We are in close contact with the European peoples and are working hand in hand with them to bring to a happy conclusion this era of strife. It is therefore essential that we know something of their life, their culture and their development. This knowledge will aid us to co-operate with them in carrying out the world's task. It is necessary to study United States history for lessons in patriotism, not a narrow patriotism which can see nothing good beyond the borders of our own land, but a broader type which recognizes the brotherhood of mankind and which will aid in bringing about world democracy.

Two books upon United States history and two upon European are here recommended as giving brief but adequate surveys of their respective fields. They were all written as text books, but they are of such character that they well serve the general reader. *The Riverside History of the United States* (Boston, Houghton Mifflin, 1915; 4 vols.), edited by W. E. Dodd, is written in an interesting style and published in a handy form. The volumes are by different authors, all authorities in their respective fields. C. R. Fish, *The Development of American Nationality* (New York, American Book, 1914; xxxix, 543 pp.), treats the history of the United States from the close of the Revolution to the present and furnishes an excellent survey of the period. For modern European history C. J. Hayes' *A Political and Social*

History of Modern Europe (New York, MacMillan, 1916; 2 vols.), is a work written from the viewpoint of the newer school of historians. It is well written and gives admirable account of the development of Europe from the Age of Discovery to the present war. It should be noted that the work is written with a decided Catholic bias, but otherwise it is to be highly recommended. A single volume covering the more recent portion of European history is C. D. Hazen's *Modern European History* (New York, Holt, 1917; xiii, 650 pp.). It affords a concise and readable summary of the history of Europe from the time of the French Revolution.

Chamber of Pastoral Duties

C. J. ARMSTRONG

Community Interests

I. Religious Day Schools

Much thought, time and energy are now being conserved and utilized by an affirmative attacking of the problem of religious education. Instead of fighting to have the Bible read in public school hours, the religious forces are recognizing their obligation to provide religious education that is both adequate and costly. The religious day school is the result. Its aim is to impart religious instruction as naturally, normally, psychologically, and unsectarianly as arithmetic or geography are taught in the public school. In fact, its purpose is to supplement the public school instruction with religious instruction, but to do it with adequate facilities and competent teachers.

For some years in Gary religious education had been attempted by the separate congregations, aided financially by the various missionary boards. As Dr. Athearn has rightly pointed out, this system (while it did do a good work) failed to reach the fullest possibilities because it was not a community movement, but was imposed from without. This year, instead of separate schools we have (with two exceptions) gotten together, organized a Board of Religious Education, employed four expert teachers, provided three school buildings well equipped just across the street from our three main public school buildings, and have already enrolled about 700 pupils. We utilize the play periods (which in the Wirt system are six each day, each pupil getting two a day) so as not to prolong the pupil's school day. In this

way we give two days a week, six hours (periods) each day, to each of the three school districts. Our teachers also visit the homes. This calls for a budget of $7,000.

This is a thoroughly democratic movement. Our local Board, elected by the churches, employes the teachers, and controls the schools. How is it financed? Some money comes from missionary boards, but is paid to our Board, not to the teachers. Parents, who are able, are expected to pay a small fee for each child —and this, we find, they are glad to do. Pledges have been secured in the churches and community. Any deficit is guaranteed by a number of public spirited church men.

Chamber of Missions

EDWARD SCRIBNER AMES

The subject of missions is one which has increasing interest for ministers and educators who are aware of the modern movements in religion. The members of the Campbell Institute have in many notable instances shown their devotion to missionary work by their service on the foreign field and by their support of missionary agencies through the home churches. There are many reasons why all the members should cultivate an interest in this department of religious work. On many of the mission fields Christianity is having an unusual expansion. This is true in China particularly, and is due, as some of my Chinese friends say, to the better understanding which the educated Chinese have with reference to the purposes and ideals of Christian leaders. The success which is attending the presentation of Christianity from the modern standpoint—that is, in terms of social service, education, medical missions and industrial missions—is heartening proof of the advantage of the appeal which practical religion meets in that country. Our missionaries in India and in other more advanced countries report the same phenomena. As the missionaries recognize more and more the vital and permanent things in the native faiths and put themselves into sympathetic relation with the better customs and thought of these peoples, they find their cause greatly strengthened.

It will be the purpose of this Chamber to present an exchange of views and of notes concerning books. It is hoped that members of the Institute on the field will co-operate in furnishing

information concerning their problems, methods of work and achievements.

I have read during the summer Abe Cory's recent book, *The Trail to the Hearts of Men.* I find it an interesting and stimulating story of the mission field. Mr. Cory was wise to put it into the form of a romance and to give it the attractiveness of fiction. He has been able in this way to convey to a much larger number of readers the spirit and sweep of missionary activity. I wondered whether he represented the conditions of missionary life in as attractive a way as would be true to the facts. I have had the impression that homes of the missionaries and their mode of life with the aid of inexpensive servants were better than people at home usually imagine. Formerly it was supposed that the more heroic and sacrificial the missionary's life was thought to be the greater would be the response of the churches, but experience shows that the more normal and wholesome the conditions under which the missionaries work, the better the interest and co-operation. This better mode of life enables the people at home to realize that the missionaries are normal and practical persons and none the less devoted.

Mr. Cory surprises a conventional reader by his unreserved description of characters, such as the profane captain of the steamer. It is doubtful whether the verbatim reports of such conversations really enhance a story of this kind. The book will undoubtedly give many readers a more vivid and adequate impression of the magnitude of the missionary cause and especially of the newer opportunities opening at the present time in China.

Bulletin or Scroll?

At the summer meeting a motion was made to change the name of the CAMPBELL INSTITUTE BULLETIN back to the name we once used, *The Scroll.* This motion was amended providing that a referendum of membership should be taken before such change was made. Doubtless the matter will receive further attention at the summer meeting next year and the members are invited to write in to the officers expressing their sentiments with regard to such a change.

Proggressive men buy "Progress"!

Chamber of Literature

LEE E. CANNON

The Spirit of Modern German Literature, by Lewisohn, Huebsch, 1916, $1.00.

Goethe, by Thomas, Henry Holt, 1917, $2.00.

For some fifteen years I have devoted much of my time to the study of German literature and culture. I have admired in German character that *Tuechtigkeit* which has applied itself so zealously to the mastery of fact, and the *Streben*, especially striving to develop personality, which could transmute fact into higher values; qualities which Lewisohn considers the two-fold spirit of Goethe manifested in Modern German literature and life. Many of Germany's men of letters bear witness to their presence. It is, however, with a feeling of dismay that I have seen the evolution of the possibilities underlying these traits. It seems that Emerson's "Things are in the saddle, and ride mankind" has resulted from the first, and from the second has come an egotism which Mr. Santayana justly characterizes as "subjectivity in thought, and wilfullness in morals." Although I still believe that there are many qualities in German character worthy of esteem, qualities which are and should be common to mankind, I can not but think that those traits which are the peculiar glory of German interpreters of German character, are the very ones in which lies potentially its shame.

It isn't simply a question of the Prussians, of whom Goethe said, they are "cruel by nature, civilization will make them ferocious," for I believe Fichte was right, when he wrote, "The distinction between Prussia and the rest of Germany is external, arbitrary and fortuitous." The trouble, I think, lies in the development of good qualities along a wrong line into a fundamentally false philosophy of life. And so I can not agree with Lewisohn in seeing in modern German literature, which is a reflection of modern German life, a continuation of Goethean ideas. It is rather an abortion.

Goethe's doctrines of self-control and renunciation are strikingly absent. According to him, the state was for man, not the reverse. Goethe's individual perfection could only be attained as the hope of the great community was realized. It was based on character, not on temperament. Temperamental individualism, instead of transmuting fact into higher values, is transmuted

by it.

It does not seem to me that the spirit of modern German literature is the spirit of Goethe.

Chamber of Old Testament

G. A. PECKHAM

The Old Testament prophet and the Greek philosopher are in substantial agreement on a fundamental point in ethics. With both, right attitude and knowledge are essential for virtue or moral excellence. Both, when they speak of knowledge in this connection, mean the result of experience. And yet there is a difference. The Greek puts the emphasis upon the intellect or reason, while the Hebrew makes the chief factor in knowledge the active life of its possessor.

The prophet's insistence upon having the heart right is so common that we need not cite the Scriptures on that point. A few passages will make clear his idea of knowledge. In Hosea vi. 6 Jehovah demands of his people the knowledge of God rather than ritual; and the beginning of the fourth chapter represents Him as calling the nation to account because, while there is an utter lack of virtue for which the prophet uses three synonyms, fidelity, goodness, and the knowldege of God, there is naught but active sin in its worst forms.

The best commentary on this preaching of Hosea is found in Jeremiah xxii. 13-17, where the prophet after describing the extravagant luxury and dishonest oppression practiced by Jehoiakim adds in marked contrast a word about the simple manner of life and righteous rule of good king Josiah; "Did not thy father eat and drink, and do justice and righteousness? . . . He judged the cause of the poor and needy. . . . . Was not this to know me? saith Jehovah."

The teaching of Jesus, John xvii. 3, that knowing God is life eternal is in exact harmony with the Old Testament; for we are not to think of intellectual gains and mental equipment, but rather of divine living; not theology, but a life of service like that of the Master.

Aristotle defines virtue as an acquired habit of deliberate choice. A man to be good must do each act from moral choice. The power of moral vision is gained from experience. With him,

as with the Stoics, the goal of happiness was to live according to nature, doing nothing that the common law forbids, which is right reason, the same that is in Jupiter. For the exact content of these expressions in the mind of the Greeks the reader is referred to Aristotle's *Nicomachean Ethics*, especially books II and VI, and Diogenes Laertius VII.

The ideal of the philosopher was contemplation, exercise of the reason—partly negative, mostly selfish. That of the prophet was action, life, service—postive, altruistic.

Chamber of Classical Languages

ROY C. FLICKINGER

Last month I had occasion to refer to Menander, the chief representative of the so-called New Comedy of the Greeks. In Roman times Greek comedy was divided into three periods, Old, Middle, and New. The first named flourished in the fifth century B. C. and was largely given up to personalities and politics. Living personages like Socrates and Euripides were represented by actors on the stage and ridiculed unmercifully. Eleven plays of Aristophanes, the leading poet of Old Comedy, are extant. Shortly after 400 B. C. impersonation of contemporaries was prohibited by law. There resulted a transition period, Middle Comedy, which was largely devoted to mythological travesty. About 330 B. C. emerged the final type, a comedy of manners, which was almost exclusively employed for translation and adaptation by Plautus, Terence, and the other Roman comedians and which most closely resembles our modern comedy. From the last two periods not a single play has some down to us in its entirety. Yet numerous "fragments," usually quotations or papyri scraps, have been diligently collected and reach an aggregate of several thousand verses. For Menander these have recently been augmented, as explained last month, by extensive portions of several plays. All in all, we now have sufficient data with which to estimate the style, teachings, dramatic technique, character-drawing, and plot-developments for several of the writers. Therefore, in 1910 the third period was passed in review by a French scholar, Philippe Legrand. Mr. James Loeb, a New York banker who is interested in classical studies, has just published an English translation of this under the

title of *The New Greek Comedy* (G. P. Putnam's Sons, 1917). In the conduct of this Chamber to date I have endeavored to mention only such books as might be thought capable of appealing to others than professional classicists. That rule, however, is hereby broken, for even in its English form Legrand's work can hardly have much meaning except for Hellenists. For them, on the contrary, it is a most valuable production and deals with a highly important field. I have contributed a more comprehensive review of its merits to the October number of the *Classical Journal*, to which I must refer any who would desire further information.

Chamber of Education

HERBERT MARTIN

Play and the Church

Recent years have seen a new emphasis upon play. Play is planted deep in the instinctive life of the human species. Psychology recognizes the important place it occupies in the development of the individual. Indeed, as a socializing factor, it is indispensable in the life of the child. Its educational values have been set forth forcefully by Johnson, Curtis, Lee and others. A large and growing body of writing in periodical journals insists upon the importance of play. The Recreation and Playground Association of America is the greatest agency in giving play popular acceptance as an important life-factor.

The historic attitude of the church toward play is antagonism. Play was regarded as foolish, selfish and idle. When at last the church was compelled to recognize it as a valuable factor she first attempted to offer it as bait instead of as bread. But there are now encouraging indications that the church is beginning to appreciate play for what it is. For if the religious life is the expression of the whole healthy self under normal control of spiritual ideals, then play, as it is being directed and safeguarded today, is a religious activity. Play for its own sake is worth very much more than as a sop to encourage attendance in the Sunday School. The Young Men's Christian Association long ago discovered its intrinsic value.

The most recent book on the value of play to religion that has come to my desk is *Recreation and the Church*, by Herbert

Wright Gates (1917, University of Chicago Press). Mr. Gates' practical experience in connection with the Brick Church, Rochester, N. Y., qualifies him to speak instructively, and he has spoken well.

T. J. Golightly.

Chamber of New Testament

CHARLES J. RITCHEY

A Harmony of the Synoptic Gospels, Burton and Goodspeed. (Scribner's, $1.25.)

The Records of the Life of Jesus, Sharman. (Doran, $2.50.)

Two new English harmonies of the Gospels have recently come off the press. One is by Henry Burton Sharman, formerly Instructor of New Testament in the University of Chicago, while the other represents the combined work of Professors Burton and Goodspeed, of the Divinity School of the University of Chicago. Mr. Sharman has appended the Fourth Gospel to the Synoptic parallels, connecting them by numerous cross references. The book seems rather large and unwieldy.

The Burton-Goodspeed harmony differs in several respects from its rival. In the first place, it concerns itself strictly with the Synoptic Gospels. Again, instead of the English Revised Text, it has the American, which, apart from any claim to greater accuracy, is at least more familiar to American readers. Worthy of comment, also, is the compact and simple form in which it is issued, and the fact that it sells for half the price of the other. When the Burton-Goodspood Greek harmony is published next year, the student of the synoptic problem will have at his disposal most of the conveniences necessary for a first-hand acquaintance with that problem.

* * * *

The history of the synoptic problem and of harmony-making is beginning to take on an interesting aspect. The gospels have been harmonized into a continuous narrative, or paralleled to show discrepancies, and more recently, to show literary dependence. One prominent hope has been to isolate by means of literary criticism, the original gospel story and message, thereby making possible an appeal to the "authority of Jesus." Failure in this was registered by the next appeal, even more subjective, not to

the record of Jesus' words, but to his "spirit." In the growing movement of *real* historical study and pragmatic philosophy both interests are sure to encounter great opposition and are doomed to suffer whatever fate is meted out to "authority" in its external form. Can the Harmony of the Gospels harmonize itself with modern tendencies, or must it meet the same defeat that is even now coming upon the ideas that produced the harmony? Will it continue to search for the authoritative words of the earthly Jesus, or his authoritative spirit, and become increasingly ineffective, or will it in some way lend its talents to the historical method of interpretation and the pragmatic use of the New Testament, and thereby live? It is at once obvious that with the will have it in their power to turn the Gospel Harmony to good results of scholarly work at hand, teachers of New Testament account in popularizing and confirming the historical method of Biblical study.

Chamber of Sociology

ROBERT E. PARK

Mr. H. G. Wells, in his volume, *God, the Invisible King*, present himself no longer as writer of stimulating stories nor yet as a popular social philosopher, but as a theologian, the apologist of a new religion. It is not to announce the new religion that the book is written. The new religion is here. It is all about us. Its pervasive influence is felt in all avenues of social life. It finds its followers in all races, ranks and creeds. It has even penetrated the churches and has infected, in many cases, the orthodoxy of the professed leaders of religion.

What the new religion lacks is a theology. It needs definition, a formal declaration of principles, and a god. These Mr. Wells has undertaken to supply.

Mr. Wells' conception of God is interesting. That is, perhaps, the least that one can say of it. It supplies the only genuine novelty which the new religion has to offer. Mr. Wells conceives God in sociological terms. We have heretofore fashioned our gods in images of wood or stone. We have attempted to describe them in terms of mathematical and physical abstractions, as "first causes," or beings infinite in time, in space, and in power. Mr. Wells' god is a sort of apotheosis of public opinion.

It is not public opinion, either; it is rather the deeper currents of moral sentiment which are progressively embodied in institutions which is the substance of Mr. Wells' conception of God. It is the general will of the world, but it is this general will hypostasized, personified, and made an object of faith. It is just because and in so far as this general will becomes an object of faith and commands the loyalty of mankind that it becomes an actual force in the world of men.

God is goodwill, but goodwill that is cosmic in its admissions. This is, as nearly as I can state it, what seems to me the kernel of Mr. Wells' theology.

The most interesting things in Mr. Wells' book are the incidental statements which reveal his personal attitude toward this finite super-individual whom he defines as God. When he speaks of God it is in language that all of us can understand. This is what he says:

"First one must feel the need of God, then one must form or receive an acceptable idea of God. That much is no more than turning one's face to the east to see the coming of the sun. One may still doubt if that direction is the east or whether the sun will rise. The real coming of God is not that. It is a change, an irradiation of the mind. Everything is there as it was before, only now it is aflame. Suddenly the light fills one's eyes, and one knows that God has risen and that doubt has fled forever."

Mr. Wells is a very resolute heretic in his theology. He is determined not to be any kind of a Christian. He seems, however, to be quite orthodox in his religious sentiments.

My Impressions of Wells' Religious Ideas

EDWARD SCRIBNER AMES

The book, *God, the Invisible King*, impresses me as a popular statement of ideas which have been familiar for years to the readers of William James and other writers of that type of thought. The author seems to have a sense of the novelty and audacity of his presentation which is somewhat amusing to those trained in these technical fields. It seems likely that the book will do a great deal, however, to familiarize the public with terms and ideas in religion which belong to the modern view.

For many readers it will have a constructive value. How the old line conservatives can live with it is not clear. One of the points which he makes suggests the desirability of having a literary account of the Council of Nicea which by so narrow a margain fixed upon the religious world the canons of orthodoxy. It is often forgotten that that Council was so much like a modern political convention with trading of votes and bargaining for position and all the other secondary and even disgraceful procedures of such occasions. It must be rather disconcerting to the champions of orthodoxy to realize that the standards they exalt were thrust into the foreground by such accidents of history. It is interesting to try to imagine what our religious situation would be today if the views of Arius had dominated that Council.

Local Chapters for the Institute

CHARLES M. SHARPE

The constant and healthy growth of the Campbell Institute through all these twenty years of its interesting history is cause for congratulation. The organization has safely weathered all the squalls and Euroclydons thus far and it would seem that nothing short of a submarine attack can damage it. Its spirit and motives are now more generally understod, and no one among the Disciples has any special animosity toward *Freedom* and *Truth.*

Nevertheless, the Institute should regard its present prosperity as a challenge to new activity and new loyalty as regards its ideals and opportunities of service. Among its principles is that of *Democracy*, which is a correlate of *Freedom.* But we are coming to see that *Democracy* is a delusion unless it means universal obligation and participation in public business. Some one has said: The public business of America is the private business of every citizen. Attention should be given to the slacker in times of peace as well as in war time.

It can not be truthfully affirmed that there has been or now is that general participation in the affairs of the *Institute* which the high quality of its membership and its democratic character would lead one to expect. Some color has been given to the occasional charge that a few Chicago men manage and direct the whole enterprise. But this is due not to any desire upon the

part of Chicago men to dominate Institute life: rather is it due to the exigencies of the situation and to the present form of organization. The only way to remove the reproach is to adopt such expedients as will bring the great body of men in the Institute into active co-operation. What expedients suggest themselves as practicable and desirable?

First of all, it is desirable that a much larger attendance be secured for the annual meetings. Frequently this has been a very small proportion of the membership, though the past two years have witnessed great improvement in this respect. But it is highly questionable whether we can ever hope to have an attendance thoroughly representative of our widely distributed constituency. In our recent gatherings we had occasion to deplore the fact that many men after election to membership have never attended even one annual meeting. It was agreed that such men are practically lost to the Institute.

Now, it would seem imperative that steps be taken to bring as many men as possible into actual touch with Institute activities. The present writer believes that the natural and feasible line of development to be the organization of *Local Chapters* of the *Institute* at several convenient centers of the country, wherever a suitable number of men is accessible. Nor need the number be so large. Wherever two or three genuine Institute men might gather, the spirit of Freedom and Truth would be present. It is at once evident that good chapters might be organized at the following centers: Chicago, Indianapolis, Des Moines, Pittsburgh, Kansas City, Cleveland, Dallas, Boston and New York. Others would be possible later.

Among the benefits and advantages of such local chapters may be mentioned the following:

1. A much larger number of men would be brought into direct relation to the Institute life and work. A consciousness of Institute membership and its value would be awakened where now it languishes.

2. Questions which are debated in the annual meetings, and policies which are vital to the whole Institute could be referred to the chapters and thus a really democratic expression of sentiment be secured. Furthermore, the chapters would be originating sources of ideas and inspirations tending toward the fulfillment of Institute ends.

3. The national officers would be able to secure a much more vital and efficient co-operation in the business of the Institute through correspondence with the officers of the local chapters, and through actual visitation.

4. These chapters, by means of social occasions and otherwise, could interpret to an ever-widening circle of open-minded people the spirit of the Institute and thus extend the influence of its ideals.

5. Such chapters would be invaluable as sources of information regarding persons to be added to the co-operating membership of the Institute.

6. Incidental to the general awakening of interest which might reasonably be expected from such an enlarged program, there would in all probability be an increase of attendance at the annual meetings.

The scheme seems worthy of attention and discussion. If through such discussion and by correspondence throughout the Institute it becomes apparent that there is a desire for such extension as suggested, the writer stands ready to submit an amendment to the Constitution providing for the same and directing its inauguration. This expression of view has grown out of some talks between the new president of the Institute, Mr. Henry, and myself. We find ourselves in happy accord regarding the main outlines of the idea. The details would be a matter merely academic.

The Kansas City Meeting

The Campbell Institute meeting at Kansas City was held in the Hotel Baltimore on Oct. 29, at the noon hour immediately after the special address on the war by Burris A. Jenkins.

There were forty-five at the luncheon, which fact was in no small measure due to the good work done by J. E. Wolfe, who spent considerable time in getting the men together.

Addresses were made by Messrs. Morrison, Campbell, Jones, Paul, Powell and Jenkins. O. F. Jordan presided. The oratorical feature of the occasion was the very earnest address of E. L. Powell on the Transylvania situation. A resolution had been introduced in the convention the day before by R. A. Long asking for an investigation of Transylvania by the General Convention

and this violation of the freedom of learning was repudiated in no uncertain terms by the pastor of our great Louisville church.

The spirit of the meeting was cheerful, and there was no doubt in anybody's mind that the convention had registered progress in many significant ways. Some of the speakers spoke most appreciatingly of *Progress*. As one looked about the table, one realized that the members of our organization are making a most effective contribution to the life of the Disciples of Christ.

News Notes

J. LESLIE LOBINGIER

A number of our members have mailed their checks for dues without waiting for bills to be sent—a courtesy much appreciated by the Secretary. There is still time for you to mail yours before the statements go out. Members are reminded that no receipt is sent unless, as occasionally happens, a man has sent cash. A check is regarded as itself sufficient receipt.

Professor Willis A. Parker of Pomona College lectured on the Psychology and Pedagogy of Religion in the summer school at the State University of Arkansas. We regret to learn that since returning to California he has been ill. Although he has begun his work of teaching, he is nevertheless not yet well.

Dr. Henry B. Robison, Dean of the School of Religion of Culver-Stockton College, writes optimistically of the outlook for the present year. His younger daughter recently underwent an operation for appendicitis, but his friends will be glad to know that she is now well again.

A number of C. I. men recently attended the Congress on the Purpose and Method of Inter-Church Federations at Pittsburgh, among them Messrs. Willett, Ewers, Rothenburger, Rice, Goldner, and Lockhart. The chief theme of the gathering was: The War and Its Relation to Church Federation.

John Ray Ewers is hard at work again in Pittsburgh. His church is putting up a new quarter of a million dollar building, the completion of which is being somewhat delayed, however, on account of the labor situation. Religious education will be a special feature of their enlarged work, and adequate provision for this is being made in their new structure. We hope that in their new home they may continue to live up to their motto: "The Friendliest Church in Town."

In the October BULLETIN it was announced that "Ellsworth has been advanced to a full professorship at the University of Iowa." Our former president is, of course, so well known that everyone must have realized that it was he to whom reference was made. Speaking of Dr. Faris merely by his first name was, however, unintentional. We have not reached that stage of familiarity.

Rodney L. McQuary, who during the past year was head of the Sacred Literature department of Eureka College, has been appointed an Army Chaplain. While at Yale he proved his ability to reach soldiers in a constructive and effective way.

Wm. H. Trainum has recently become Dean of the School of Bible Study of Valparaiso University. He has been given an unusual amount of liberty in the choice of his assistants and the dictation of his policy, and his friends will watch with considerable interest the future of the Theological department in this interesting and unique institution.

Vaughan Dabney of Durham, N. H., has been granted a nine months' leave of absence, to begin January 1st. He will spend the time in France, engaging in religious work under the auspices of the Y. M. C. A. This he does in spite of the fact that his church has recently spent $1,000 in fixing up the parsonage! Mr. Dabney has been on the schedule of preachers at Andover and Exeter this fall.

The Secretary regrets to announce that two resignations have been received since the annual meeting, those of C. G. Vernier, Palo Alto, Cal., a Regular member, and Richard W. Wallace, Lexington, Mo., an Associate member.

Since the last issue of the BULLETIN three men elected at the annual meeting have accepted membership: Robert C. Abram, of Columbia, Mo., becomes an Associate member, and Dr. W. E. Duncan and Harry McCormack, both of Chicago, become Co-operating members.

Our members will be interested in knowing that the enrollment of Transylvania this fall is actually in advance of that of last year, in spite of the little flurry in the spring—or, shall we say, because of it?

Fred S. Nichols, formerly of Iowa City, and at present doing some work at the University of Chicago, is preaching for several months at Table Grove, Ill. Three churches are co-operating,

Presbyterian, Universalist, and Disciples; and Mr. Nichols has charge of this interesting community service. For five years he was pastor of the Disciples church at this place, and it is no slight tribute to the character of his work that he should now be selected by these three congregation for his present task.

E. C. Boynton has resigned his pastorate at Dallas, Tex.

Dr. Ames recently celebrated his seventeenth anniversary as pastor of the Hyde Park church. At the annual meeting of the church in October it was reported that during the past year about $6,000, or $20 per member, had been raised, of which approximately one-third is for missionary and benevolent purposes; and the collection baskets have never been passed at any service during the year.

C. C. Buckner has begun his work as pastor of the historic Ionia, Mich., church.

Dr. J. H. Garrison has written his appreciation of the message sent him by the Institute at the time of the annual meeting. We are glad that he was able to take the trip east to the Kansas City convention. Prior to the convention he visited his sister at Macomb, Ill., and also delivered the address at the laying of the cornerstone of the new Kings Highway Church in St. Louis.

Walter S. Rounds, until November 1st the pastor of the Disciples' church at Taylorville, Ill., has gone to New Haven to do some graduate work in the Yale School of Religion.

Professor Alva W. Taylor of Columbia, Mo., has been appointed by the President of France to supervise the social work among the American soldiers in the French army.

C. C. Morrison supplied the pulpit of the Linwood Boulevard Christian Church of Kansas City for a period of approximately six months, during the absence of Dr. Jenkins, who was gone for that length of time, engaged in war service in France. On October 21st Dr. Jenkins preached in his own pulpit again. Through the *Christian Century* he has given us a glimpse of his experiences, but we are hoping and looking for more.

W. D. Endres recently completed three years as pastor of the First Church of Quincy, Ill., during which period over three hundred persons were received into its fellowship.

Dr. Herbert L. Willett is now the President of the Church Federation of Chicago, which includes approximately six hundred Protestant churches.

H. W. Cordell has accepted a position in the Washington State College at Pullman, Wash., as Instructor in Economics. His work began October 1st. While doing graduate work at the University of Chicago he held a student pastorate at Gurnee, Ill., with very marked success.

MEMBERSHIP LIST OF THE CAMPBELL INSTITUTE.

Regular Members.

PREACHERS

Allen, Frank Waller, Springfield, Ill.
Ames, E. S., 5722 Kimbark Ave., Chicago, Ill.
Armstrong, C. J., Gary, Ind.
Armstrong, H. C., 744 Dolphin St., Baltimore, Md.
Atkins, Henry Pearce, Mexico, Mo.
Baker, C. G., 41 N. Holmes Ave., Indianapolis, Ind.
Batman, Levi G., 1516 Florencedale Ave., Youngstown, Ohio.
Blair, Verle W., Eureka, Ill.,
Boynton, Edwin C., 4108 Avenue G., Austin, Texas.
Brelos, C. G., 12042 Stewart ave., Chicago.
Burgess, Henry G., Canton, Mo.
Burkhardt, Carl A., Franklin, Ind.
Burns, H. F., Oshkosh, Wis.
Campbell, Geo. A., Hannibal, Mo.
Chapman, A. L., Bozeman, Mont.
Chenoweth, Irving S., 1746 N. 15th St., Philadelphia, Pa.
Cole, A. L., Brookfield, Mo.
Corn, E. W., 1 Madison Ave., New York City.
Cree, Howard T., Augusta, Ga.
Dabney, Vaughan, Box 102, Durham, N. H.
Dailey, B. F., 279 S. Ritter Ave., Indianapolis, Ind.
Davidson, Hugh R., White Hall, Ill.
Early, Chas. S., 224 Terrace Ave., Liberty, Mo.
Endres, W. D., 810½ Oak St., Quincy, Ill.
Ewers, J. R., 1301 Denniston ave., Pittsburgh, Pa.
Frank, Robert Graham, Dallas, Tex.
Garvin, J. L., 1446 Northland Ave., Lakewood, Ohio.
Gentry, Richard W., 802 E. Tenth St., Winfield, Kans.
Givens, John P., Hoopeston, Ill.
Goldner, J. H., Euclid and Streator Aves., Cleveland, Ohio.

Grim, F. F., Lawrenceburg, Ky.
Hall, Maxwell, 1520 Menlo Place, Columbus, Ohio.
Haushalter, W. M., East Orange, N. J.
Henry, Edward A., University of Chicago, Chicago, Ill.
Hill, Harry G., 52 Irvington Ave., Indianapolis, Ind.
Hill, J. Sherman, Paola, Kans.
Hoover, G. I., 5324 Julian Ave., Indianapolis, Ind.
Hotaling, Lewis R., State Line, Ind.
Hunter, Austin, 2431 Flournoy St., Chicago, Ill.
Idleman, Finis S., 375 Central Park W., New York.
Jenkins, Burris A., 2812 Charlotte St., Kansas City, Mo.
Jensen, Howard E., 6053 Ellis Ave., Chicago.
Jones, Edgar DeWitt, 805 Front St., Bloomington, Ill.
Jordan, O. F., 831 Washington St., Evanston, Ill.
Lee, Chas. O., Danville, Ind.
Livengood, Fay. E., 282 Prospect St., New Haven, Conn.
Loken, H. J., 20 N. Ashland Ave., Chicago.
McCartney, J. H., Berkeley, Cal.
McKee, John, Swanson Flats, Storm Lake, Iowa.
Maclachlan, H. D. C., Seventh St. Christian Church, Richmond, Va.
Marshall, Levi, Greencastle, Ind.
Moffett, Frank L., 604 Cherry St., Springfield, Mo.
Moffett, Geo. L., Pendleton, Ind.
Moorman, E. E., 45 N. Dearborn St., Indianapolis, Ind.
Morgan, Leslie W., "Wringcliff," Priory Rd., Hornsey, London, England.
Myers, J. P., 2915 N. Capitol Ave., Indianapolis, Ind.
Parvin, Ira L., 2224 Niagara ave., Niagara Falls, N. Y.
Payne, Wallace C., College of Missions, Indianapolis, Ind.
Philputt, Allan B., 505 N. Delaware St., Indianapolis, Ind.
Philputt, James M., Charlottesville, Va.
Pike, Grant E., Lisbon, Ohio.
Place, Alfred W., Bowling Green, Ohio.
Reidenbach, Clarence, Milford, Conn.
Rice, Perry J., 1st Christian Ch., El Paso, Tex.
Rothenburger, W. F., 4518 Franklin Ave., Cleveland, Ohio.
Rounds, Walter S., Taylorville, Ill.
Rowlison, C. C., 919 Main St., La Crosse, Wis.
Ryan, William D., 204 Breaden St., Youngstown, O.

Schooling, L. P., Standard, Alberta, Canada.
Shields, David H., 915 W. Walnut St., Kokomo, Ind.
Smith, W. H., 203 E. Kirkwood Ave., Bloomington, Ind.
Stewart, Geo. B., 74 W. 126th St., New York.
Todd, E. M., Canton, Mo.
Trusty, Clay, 859 W. 30th St., Indianapolis, Ind.
Van Arsdall, Geo. B., 541 Equitable Bldg., Denver, Colo.
Waite, Claire L., 1339 Wahsatch Ave., Colorado Springs, Col.
Ward, A. L., Lebanon, Ind.
Waters, Baxter, West End Christian Church, Atlanta, Ga.
Winders, C. H., 108 S. Ritter Ave., Indianapolis, Ind.
Winn, Walter G. 4323 N. Kedvale Ave., Chicago, Ill.
Winter, Truman E., 1102 S. Forty-sixth St., Philadelphia, Pa.
Wolfe, J. E., 3001 Washington Blvd., Chicago.

TEACHERS

Archer, J. Clark, 571 Orange St., New Haven, Conn.
Bodenhafer, Walter B., 942 Mississippi St., Lawrence, Kans.
Boyer, E. E., Plymouth, Ind.
Braden, Arthur, 1300 Mount Oread, Lawrence, Kans.
Cannon, Lee E., Hiram, Ohio.
Carr, W. L., 5722 Kenwood Ave., Chicago.
Clark, O. B., 1234 Thirty-second St., Des Moines, Ia.
Coleman, C. B., 33 Downey Ave., Indianapolis, Ind.
Compton, Jas. S., Eureka, Ill.
Cope, Otis M., 1327 Wilmot St., Ann Arbor, Mich.
Cordell, H. W., Washington State College, Pullman, Wash.
Cory, C. E. Washington University, St. Louis, Mo.
Crowley, W. A., 120 M. D. Hall, Univ. of Chicago, Chicago, Ill.
Deming, J. L., 71 College St., New Haven, Conn.
Edwards, G. D., Bible College, Columbia, Mo.
Eskridge, J. B., Weatherford, Okla.
Faris, Ellsworth, Uni. of Iowa, Iowa City, Ia.
Flickinger, Roy C., Northwestern University, Evanston, Ill.
Golightly, Thomas J., Drake University, Des Moines, Ia.
Garn, Herbert M., Canton, Mo.
Garrison, W. E., Claremont, Cal.
Gates, Errett, 5616 Kenwood Ave., Chicago, Ill.
Gibbs, Walter C., 515 S. Fifth St., Columbia, Mo.
Guy, H. H., 2515 Hillegas Ave., Berkeley, Cal.
Hill, Roscoe R., El Rito, N. M.

Holmes, Arthur, Penn. State College, State College, Pa.
Hopkins, Louis A., 1517 S. University Ave., Ann Arbor, Mich.
Howe, Thos. C., Butler College, Indianapolis, Ind.
Howell, Wm. R., Beckley Institute, Beckley, W. Va.
Jewett, Frank L., 2009 University Ave., Austin, Texas.
Jones, Silas, Eureka, Ill.
Kirk, Sherman, 1060 31st St., Des Moines, Iowa.
Lineback, Paul, Atlanta Medical College, Atlanta, Ga.
Lockhart, Chas. A., Helena, Mont.
Lockhart, Clinton, Fort Worth, Texas.
Lumley, Fred E., College of Missions, Indianapolis, Ind.
McClean, Lee D., 39 McLellan St., Brunswick, Me.
McQuary, Rodney L., Eureka, Ill.
Martin, Herbert, Drake University, Des Moines, Ia.
Morehouse, D. W., Drake University, Des Moines, Ia.
Norton, F. O., Drake University, Des Moines, Ia.
Park, Robert E., Uni. of Chicago, Chicago.
Parker, W. A., Pomona College, Claremont, Cal.
Peckham, Geo. A., Hiram, Ohio.
Plum, H. G., University of Iowa, Iowa City, Iowa.
Pritchard, H. O., Eureka, Ill.
Rainwater, Clarence E., 4202 Vincennes Ave., Chicago, Ill.
Ritchey, Chas. J., 6053 Ellis Ave., Chicago.
Robison, H. B., Canton, Mo.
Serena, Joseph A., William Woods College, Fulton, Mo.
Sharpe, Chas. M., University of Chicago, Chicago, Ill.
Smith, J. E., Eureka, Illinois.
Smith, Raymond A., Atlantic Christian College, Wilson, N. C.
Talbert, E. L., University of Cincinnati, Cincinnati, Ohio.
Taylor, Alva W., 708 Providence Road, Columbia, Mo.
Taylor, Carl C., 207 S. Ninth St., Columbia, Mo.
Trainum, W. H., 809 Fremont St., Valparaiso, Ind.
Vannoy, Chas. A., Canton, Mo.
Veatch, A. D., 1423 Twenty-third St., Des Moines, Ia.
Willett, Herbert L., University of Chicago. Chicago, Ill.

MISSIONARIES

Grainger, O. J., Jubbulpore, India.
Hamilton, Clarence H., University of Nanking, Nanking, China.
MacDougall, W. C., 5815 Drexel Ave., Chicago.
Sarvis, Guy W., University of Nanking, Nanking, China.

Y. M. C. A. SECRETARIES

Arnot, E. J., Ass'n Bldg., Adrian, Mich.
Lobingier, J. Leslie, Y. M. C. A., Camp Farragut, Great Lakes, Ill.
Logan, Wellington M., Y. M. C. A. Bldg., Detroit, Mich.

EDITORS

Clark, Thomas Curtis, Maywood, Ill.
Morrison, C. C., 706 E. Fiftieth place. Chicago, Ill.

Honorary Members.

Breeden, H. O., 1038 O St., Fresno, Cal.
Garrison, J. H., Claremont, Cal.
Haley, J. J., Christian Colony, Acampo, Cal.
Lindsay, Nicholas Vachel, Springfield, Ill.
Lobingier, Charles S., Shanghai, China.
MacClintock, W. D., University of Chicago, Chicago, Ill.
Powell, E. L., First Christian Church, Louisville, Ky.

Associate Members.

PREACHERS

Abram, Robert C., Columbia, Mo.
Alcorn, W. Garnett, Lathrop, Mo.
Arnot, John K., 4904 W. Byron St., Chicago.
Buckner, C. C., Ionia, Mich.
Carroll, William E., Shelbyville, Ind.
Cartwright, Lin D., 202 W. Magnolia St., Ft. Collins, Colo.
Davison, Frank E., Spencer, Ind.
Dean, Tom, Jacksonville, Texas.
Goodnight, Cloyd, Uniontown, Pa.
Handley, Royal L., Springfield, Ill.
Kilgour, Hugh B., 666 Euclid Ave., Toronto, Can.
Kincheloe, Sam C., Lake City, Iowa.
Larson, August F., 1607 Hinkson Ave., Columbia, Mo.
Lemon, Robert C., Yale School of Religion, New Haven, Conn.
McDaniel, Asa, Rensselaer, Ind.
McQueen, A. R., 5808 Huron St., Chicago.
Melvin, Bruce L., 812 N. Eighth St., Columbia, Mo.
Nichols, Fred S., 84 M. D. Hall, University of Chicago, Chicago.
Pearce, Chas. A., Marion, Ohio.
Stauffer, C. R., Norwood Station, Cincinnati, Ohio.
Stubbs, John F., 5815 Drexel Ave., Chicago.

Swanson, Herbert, 5832 Blackstone Ave., Chicago.
Swift, Charles H., Carthage, Mo.

TEACHERS

Deming, Fred K., 437 Hecla St., Laurium, Mich.
Moses, Jasper T., Pueblo, Colo.
Wood, V. T., Canton, Mo.
Warren, Benjamin T., Pleasantville, Iowa.

MISSIONARIES

Gordon, Wilfred E., 5829 Maryland Ave., Chicago.
Reavis, T. F., Cramer 2654, Belgrano, Buenos Aires, Argentina, South America.

Co-operating Members.

Black, Louis M., Book Dealer, 4128 N. Springfield ave., Chicago.
Carter, S. J., Librarian, Milwaukee, Wis.
Collins, C. U., Physician, 427 Jefferson Bldg., Peoria, Ill.
Cowherd, Fletcher, Real Estate, 9th and Grand, Kansas City, Mo.
Dickinson, Richard J., Canner, Eureka, Ill.
Duncan, Dr. W. E., Physician, 111 W. Monroe St., Chicago.
Haile, E. M., Real Estate, Kingman, Kan.
Hawkins, O. A., Real Estate, Richmond Trust and Savings Bank, Richmond, Va.
Henry, Judge Frederick A., 1324 Citizens Bldg., Cleveland, O.
Hill, J. C., Real Estate, 311 Bryant Bldg., Kansas City, Mo.
Hutchinson, Edward B., Physician, 1351 E. 56th St., Chicago.
Kennedy, J. J., Physician, Frankford, Mo.
Leach, Percy, Farmer, R. R. No. 2, Box 62, Hopkins, Minn.
Lind, Frederick A., Lawyer, 4542 N. Keating Ave., Chicago.
Lucas, Wardin, Teacher, 25 Jefferson Ave., Brooklyn, N. Y.
McCormack, Harry, 5545 University Ave., Chicago.
Minor, William E., Surgeon, 10th and Oak, Kansas City, Mo.
Morrison, Hugh T., Physician, Springfield, Ill.
Nourse, Rupert A., Manufacturer, 542 Frederick Ave., Milwaukee, Wis.
Ragan, George A., El Centro, Cal.
Throckmorton, C. W., Lawyer, Traveler's Bldg., Richmond, Va.
Wakeley, Chas. R., Real Estate, 6029 Woodlawn Ave., Chicago.
Webb, A. G., Business Man, 1874 E. 82nd St., Cleveland, O.

Campbell Institute Bulletin

VOLUME 14 DECEMBER, 1917 NUMBER 3

"Reaction," eh? Well, what's your formula
For one particular kind—I won't insist
On proof of every theorem in the list
But only one—what chemicals combine,
What CO two and HSO four
To cause such things as happened yesterday,
To send a gallant gentleman
Into antartic night, to perish there
Alone, not driven nor shamed nor cheered to die,
But fighting, as mankind has always fought,
His baser self, and conquering, as mankind
Down the long years has always conquered self?
What are your tests to prove a man's a man?
Which of your compounds ever lightly threw
Its life away, as men have always done,
Spurred not by lust nor greed nor hope of fame
But casting all aside on the bare chance
That it might somehow serve the Greater Good?
There's a reaction—What's its formula?
Produce that in your test-tube if you can!

From KING'S *Fundamental Questions.*

Editorial Notes

The article by Mr. Ritchey this month will be a distinct challenge to our preachers. Most of us have long since ceased to preach the Old Testament miracles and have adopted the modern attitude toward these scriptures. The attitude of many toward the New Testament has been a compromise just such as Mr. Ritchey describes. The application of a strictly scientific and historical method in the New Testament will be disturbing but also very emancipating. We shall hope that Mr. Ritchey before he finishes will give us some quite definite and constructive suggestions about the preacher's use of the New Testament.

Our ministers are being greatly unsettled by the war conditions as our news notes reveal from time to time. Some of our men will need to be cautioned about running away to bigger problems than they leave behind. It is a wonderful thing for a man to find a situation where he can stay a long time with contentment and with a maximum of efficiency. Men who have found such situations should not be daunted by the war conditions.

The war has produced few situations more shocking than the sacrifices that are being forced upon teachers in some of the denominational colleges. It is a distinct shock and disappointment to learn that Drake University has cut the salaries of her instructors one-third all the way through. The accumulated deficit is probably about the largest ever incurred by a Disciple school. Relief will have to come or all the really capable men in such an institution will go and there will be nothing left but deserted halls with few students and some second-rate instructors who are worth no more than the school can offer. Even the "Men and Millions" money will not solve the problem of some of our schools.

The war reveals more clearly than ever before the inadequacy of the old dogmatic preaching. It is only the fresh, modern message that is definitely related to human life that has any chance these days.

Community Leaders and Religion

ORVIS F. JORDAN

The ministers of Chicago were assembled at the Advertising Club of Chicago not many months ago listening to an address by the president of that great organization. He told the ministers that they were missing many worth while men in his community. He had lived in a good neighborhood on the north side for fourteen years and in all of that time no minister had ever invited him to a church or shown concern for his spiritual welfare. That a man who is in every way so desirable from a church point of view is missed by all the preachers indicates that the church of today is not organized to do its work in the most effective way.

The evangelical churches have in most instances arisen as democratic movements in religion. The great evangelistic interest of the last generation was directed toward reaching the people at the bottom of the social ladder. Millions were gathered into the churches, though after a century of this process we are still complaining of the gulf between the churches and the masses.

Churches that are built especially for the use of the humbler of the people of the community and put into control of these people are often abandoned by the very people that they were designed to help. These people do not want a class church. They enjoy better to be united in spirit with the whole community in a church broad enough and catholic enough to include men of all stages of development.

Meanwhile the evangelical churches complain that they are leaking at the top. What has happened to the Disciples in Chicago is no isolated phenomenon. The men that were great in our churches twenty-five years ago have left the ranks of the evangelicals in considerable degree and have found fellowship with Episcopalians, Christian Scientists or more frequently have ceased to be interested in any kind of organized religion. This leaking at the top is the most expensive drain that the church has, for these people have the brains, the resources and the leadership to make them powerful exponents of any cause in which they are truly interested.

The evangelical churches face about the same kind of

change of method and point of view as that which the missionaries on the foreign field have faced. China affords a convenient example. For along time the missionaries worked there among the lowest classes of the country on the theory that it was only among these that the gospel might find a foothold. The result was that China was regarded as a stone wall. A single convert was sometimes the sole result of a whole life-time of faithful work on the part of the missionary. There was a sharp antithesis in the preaching between the true and the false religion. Often enough the propagation of Christianity was really a process of grafting the entire western civilization upon orientals who did not need many features of our western life.

During our generation a different method has been employed in many of the oriental countries. Some years ago, we sent Dr. Charles Cuthbert Hall to India. His task there was not to array Christianity against the native faith and ideals but to find in every legitimate way points of contact with the best people of that country.

The Brahmans of India at their best are students of religion and philosophy of great insight and scholarship. Though these holy men are scantily clad and live in a way unattractive to the western man, they are nevertheless held in high regard by their countrymen. We have learned in India that we may interpret the ideals of Jesus Christ to the Brahman class as well as to the sweeper caste when men are sent to India who know how to appreciate the spiritual possessions of India and then to bring in the better light of our Lord.

In China great crowds of students have waited upon the preaching of Eddy and Mott, Y. M. C. A. leaders who know how to approach the men who have studied the Confucian classics. Such great missionary leaders have followed the method of appreciating the Confucian classics. Jesus Christ is not represented as an enemy of Confucius but only as a teacher who worked at the same general problem of life and has an additional contribution to make.

This missionary method has analogies for us of the deepest significance. Our community leaders are often outside every church, or if they have a tendency to enter certain historic

churches which have more experience in dealing with them. Following the analogy of the missionary method which we have sketched, we have first the task of discovering what spiritual ideals are already to be found among our community leaders and in the second place to see just what we need to give them.

It is interesting to note that not all of the great enthusisms of the community have a home within the church. Every one of the great professions has a conscience on some matter which is held all too lightly by the church. The physicians are interested in the conservation of human life.

Among church people this interest has not been very marked. Indeed in certain convents and monasteries even to this day there is surviving the medieval conception that the task of the Christian is to find a home in heaven as soon as possible. Hygiene and sanitation would be worldly and unprofitable subjects to such minds as these. The Christian Scientists have gotten interested in health but have no appreciation of the work of the physicians. This has left one of the most idealistic of the professions to one side. They have marvelled at the coldness of the church in the presence of their great passion for saving and strengthening human life.

The movement recently launched by the Federal Council of the Churches looking in the direction of the conservation of human life will be of the utmost value to the church in cultivating a more cordial attitude on the part of physicians toward religion. The physicians lack just what the church and the public school may provide, machinery for making public the results of modern medical science.

At the present time the average illness of every man in this country is nine days a year. The medical cost of waiting on these men is a half billion dollars. The loss of wages runs to an enormous total. The preventable deaths make a shocking group of statistics. The Federal Council proposes to make all the churches of America agencies through which the people shall find the saving knowledge of modern science of the body.

The teachers, too, have often been offended and driven from the church. The ungrammatical preacher grates upon their finer sensibilities but his grammar is a small matter by

the side of his declared suspicion of the products of the schools. It is the fashion with a certain type of preacher to sneer at educated people as being pedantic and to glory in slight training. In such communities the teachers will be found outside the organized churches.

I found in Missouri one of the most thoroughly spiritual teachers of pedagagy. He was an elder in the Disciple church. He had never allowed his two girls to go to Sunday school in his town because he said he wanted these girls to be religious when they grew up! That this man was able to remain within the church while entertaining such an opinion of the educational work of the local church is little less than marvelous.

Not only the teachers of a community, but the students as well, are idealists. Life is more than bread and butter to the young men and women in higher institutions of learning. A certain school of mines in Missouri is located in a town where the ministers still regard their chief task to be that of denouncing somebody. The students were represented as being as a class of drunken and dissolute because of the sins of some few of them. The result was that these young engineers never failed to leave the town with a definite sense of antagonism to organized religion.

The business men of a community regard honesty as the fundamental virtue. The lawyers look upon respect for the law as the cornerstone of society. The newspaper men feel free speech is the one guarantee of civilization. These and many other kinds of community leaders wonder that they find in the churches so little enthusiasm for their own peculiar contribution to the ideal life of the community.

Community leaders engage in the various forms of social uplift. We have narrowly escaped in America a complete break between the social idealists and the church. In Germany before the war we might find millions of people who never darkened the door of a church who yet had great enthusiasm and self-sacrifice in behalf of a better humanity.

It is easy to find in our community cultural movements of various kinds. Each large city has its circle which appreciates the best in literature, and art and music. The evangelical church with its stiff Puritan formalism has only begun to

perceive the religious values to be found in art. We have introduced the best music in our leading churches, but we still fail to utilize to any considerable degree many other forms of art. Our notion of the way to reverance the Bible keeps us from reading in our churches very much of the devotional literature which has been inspired by the Bible. It is because the cultured people of the community often feel that they have found a manner of life more religious and more satisfying outside our fellowship than within it that they cease to find satisfaction in the church. The holding of community leaders for religion involves our sharing their loyalties as well as asking them to share ours.

Chamber of New Testament

CHARLES J. RITCHEY

What is the effect of critical study on the preacher's use of the New Testament? Is he handicapped or helped? Certain it is that a problem is raised for him ,but an answer to the foregoing questions cannot be given in a sentence.

There are three typical ways in which the preacher may use the New Testament. (1) He may accept the traditional view and interpret the New Testament as a thesaurus of unquestioned beliefs. The problem then consists in conforming modern minds to the ideas of the record. There is only one premise (the infallibility of the record) to be defended. (2) The most common method is to employ a selective process which sets aside certain parts of the New Testament as not truly representing Jesus or Paul or some other character. The passages do not seem to reflect the spirit of the one to whom they are credited, hence they are labelled as later additions and not of equal value in comparison with the retained passages, the genuine statements of an authoritative person. This is the theory of a Bible which is not level. Instead of one great premise to be defended, it has one for every point under consideration,--and every one subjective. In other words the idea of authority is retained, but Jesus and Paul and others are conformed to modern standards of thought and conduct. (3) Most difficult of attainment, but also most

logical of all, is that view of the New Testament and its pragmatic value which puts aside the criteria of infallibility and authority, and interprets it as a record of a part of the world's religious life, from which no part may be expunged, either literally or practically. We may remind ourselves of Prof. Lakes' affirmation in regard to texts that "there are no spurious readings." So, there are no passages which do not reflect some religious reaction,—they may or may not belong to Jesus, or to any other known character. To illustrate, the apocalyptic thought of the gospels may not go back to Jesus, but at any rate, it was expressed by some Christian as a part of his deepest religious conviction. And most important of all, the putting aside of apocalypticism from Jesus does not make his figure one bit more significant for our own time. If, on the other hand, we consider that Jesus was an apocalyptist, (which is more than likely), he may thereby gain in significance as he is related to his religious environment. His life of fidelity to his own people has much more religious value to us than any possible conformity to our ideas as to what is to become of this world.

This last method of interpretation is a tenable one, and relieves the preacher of the necessity of defending himself on two sides at once, as he must do if he adheres to the second, the selective process. For there he uses just enough of the critical method to provoke an attack from the defenders of Biblical infallibility, and little enough to separate himself from the promoters of thorough-going critical study. He finds himself in a theological no-man's-land, and shelled from both sides. He is safer and more effective when he is on one side or the other.

For further elaboration of the subject, one should read Rev. Carl S. Patton's article in the American Journal of Theology, vol. XXI, no. 2, April 1917, pp 161-174, on "The Preachableness of the New Testament;" also an article by the same writer in vol. XX, no. 1, January 1916, pp 102-110, on "Miracles and the Modern Preacher."

Baxter Waters has moved from Atlanta, Ga., to begin his ministry in Lexington, Mo.

Chamber of Pastoral Duties

C. J. ARMSTRONG

II. Simultaneous Evangelism.

It was recently stated that even evangelists themselves confessed that modern revivalism was not as popular as formerly. The reason for this is not hard to seek. The churches are finding "a more excellent way." Waste is intolerable to day. The age is too serious to tolerate an evangelism that is periodic, sectarian, and reactionary. Yet, as perhaps as never before, the church is awake to the fact that evangelism is essential to her own life and the welfare of the community.

Locally we awakened to that fact last summer. The idea of employing a union evangelist and conducting a tabernacle campaign was soon discarded. We turned to Cleveland and Indianapolis and studied their successful method of evangelism—a method by which each city now adds to its churches over 10,000 members by confession of faith. Then our campaign shaped itself as follows:

First, we took a religious census of the entire English speaking portions of the city in order to find our material. Then we had a "follow up Sunday" in which those who had expressed church preference were visited by members of those churches. Then came a series of cottage prayer meetings. Then followed two weeks of continuous services in all the participating churches without the aid of professional evangelists. All this time, the advertising of every nature was "union." We secured the services of the Rev. Dr. McGarrah, church efficiency expert of Chicago, to direct our organization and suggest methods of work.

Second, the entire campaign was under the direction of the Evangelistic Committee of the Federation of Gary Churches. Thus we secured unity of action and the co-operation of the laymen. The Federation provided the funds to pay for Dr. McGarrah and advertising.

The visible results were not startling, but we have made a beginning. The present campaign (with such features as a simultaneous ever-member canvass, go-to-church month, church efficiency institute) will culminate at Easter. We expect our work to develope from year to year. It is an impressive sight

to see all the churches busy at the same big task, at the same time. It is not spectacular. It impresses lay-responsibility. There are no distressing reactions. It is far-visioned

---

Chamber of Old Testament

G. A. PECKHAM

"The Evolution of the Hebrew People and Their Influence on Civilization," by Professor Laura H. Wild, published by Charles Scribner's Sons, is one of the most recent additions in the field of the Old Testament literature. The book is really a brief history of the Hebrews from the very earliest times down to the Apostolic age, but is more interesting than most books written as history. Instead of beginning with the usual historical or physical background of Hebrew life, the author devotes the first six chapters to a discussion of the cultural background. In these chapters there are some interesting paragraphs regarding the first man and the different stages of man's development. Professor Wild seems to accept the theory that the island of Java was the home of the first man and "the cradle of the human race" and bases her theory on the fact that in 1892 there was discovered in this island the skull and portions of the first man to stand erect. This man, says the author, probably lived several hundred years ago.

The second part of the book deals with the development of religious ideas and contains some interesting chapters on such subjects as Primitive Animism, Fetichism and Ancestor-worship, Magic and Witchcraft, and the philosophic basis of early theology. Part IV contains a discussion on Israel's economic and social development. In Part V the author devotes two chapters to the subject of the place in world thought of the great Hebrew prophetic teachers, beginnng with Moses and concluding with Jesus and Paul.

In this book, Professor Wild has made a valuable contribution to those interested in the historical development of the Hebrew people. The book is attractively written and its arrangement is admirably adapted for use as a text book. An up-to-date and well chosen list of books of reference, covering

ractically every chapter and and placed at the end of the ook, will greatly assist the reader should he desire to delve eeper into this field of study.

G. S. BENNETT.

Chamber of Literature

LEE E. CANNON

Tendencies in Modern American Poetry," Amy Lowell. 1917, Macmillan, $2.50.

That there is at present a revival of interest in verse, is vident. Whether, however, this verse is trending into definite novements is not so certain. Miss Lowell thinks it is, and icks out three definite tendencies, each of which she illus- rates by two of our contemporary American writers of verse. he selects E. A. Robinson and Robert Frost as representatives f realism, direct speech and the non-militant spirit; Mr. Mas- ers and Mr. Sandburg as exponents of realism, direct speech, nd the spirit of reform; and "H. D." and John Gould Fletcher s exemplifiers of Imagism, the most advanced stage so far n the movement to envisage Truth and Beauty, as Miss Lowell elieves.

The biographical sketches of these authors are simple and lluminating, although Miss Lowell's emphasis on "atavism" is ather heavy. The analyses of individual poems are keen and ympathetic, and there really is much in the work of these oets that is beautiful and worth while. But when it comes o critical philosophy Miss Lowell seems lost. She persuades erself that several separate phenomena mean "movement," nd that movement means progress. Symbolism, intensity, cience (really pseudo-science), and revolt are characteristic words in these essays, and help to indicate that the "move- ment" is but a part of the drift of Romanticism.

It is difficult to see wherein Mr. Lindsay, who, with his oyous optimism and fanciful imagination, catches the spirit f so much of our American life, is not a popularizer of the econd phase of this "movement;" yet, he is omitted as such. t is true that he and Mr. Sandburg do have some things in ommon.

Some general remarks. Among the Imagists "freedom of idea" becomes too often freedom from idea, and playing with words. The insistence that art is desire for self-expression gives too much prominence to the famous Cheshire cat. It is questionable judgment to call Mr. Masters a Dostoevski in **vers libre.** In the discussion of realism, no distinction is made between realism as philosophy, and as a method.

These are only a few points. Perhaps they serve to illustrate the definition that "a professor is a person who is always of a contrary opinion." However, one of the most interesting features of the book is the number of statements with which one may disagree. But as "H. D." says, "I have had enough, I gasp or breath."

Chamber of Classical Languages

ROY C. FLICKINGER

"The Towns of Roman Britain," by J. O. Bevan, London, Chapman and Hall, 1917.

Every student of second year Latin knows that England was invaded by Julius Caesar in 55 and 54 B. C. Permanent occupation, however, did not take place until 43 A. D. At the Solway Firth a turf wall (**vallum**) and a stone wall (**murus**) were extended clear across the isthmus for a distance of seventy-three miles. The relation between these structures has not been clearly made out, and they have been variously associated with the names of Agricola (governor about 78-85 A. D.), Hadrian (Emperor, 117-138 A. D.), and others. Obviously they were intended to hold back the Scotts and Picts and probably to overawe the supposedly subjugated inhabitants to the south as well. About 140-143 A. D., during the reign of Antoninus Pius another **vallum,** thirty-six miles in length, was built from the Firth of Clyde to the Firth of Forth, but seems to have been abandoned about forty years later. In 410 A. D. the Roman troops were withdrawen from the island.

It is surprising how slight the tangible influence of the Roman occupation of nearly three centuries apparently is. Linguistically it extends little farther than the survival of **castra** ("camp") in the —chester (—xeter) of English (Welsh)

names of towns. The walls just mentioned can still be traced and at spots are in a fair state of preservation. At numerous other points foundations of town walls and buildings with altars votive inscriptions, weapons, implements, coins, pottery, ornaments, etc., have been unearthed. In recent years great interest has been aroused in this field, local societies have been organized, excavations conducted, and large volumes published. Out of many I may mention Ward's **"Roman Era in Britain"** and **"Romano-British Buildings and Earthworks,"** Macdonald's **"Roman Wall in Scotland,"** Curle's **"A Roman Frontier Post and Its People."** (all appearing in 1911), Bruce's **"Handbook to the Roman Wall,"** (6th edition in 1909), and a large catalogue of the **"Roman Antiquities at Chesters,"** (second edition in 1907). The work mentioned at the head of this column is neither large nor pretentious. But it is the latest book on the subject and offers a succinct account of the sites where Roman remains have been discovered and of just what was brought to light at each place. It affords a convenient orientation of a field which has attracted little attention in this country.

How "Progress" is Going

The most disappointning feature in the sale of "Progress" is that nearly half our membership has not yet secured a copy. Some of these men we know buy books and read them and we hope that a natural curiosity, a loyalty to the organization, or the commendation given the book by their brethren will lead them to explore its meaty contents.

Seven of the fourteen Guarantors have taken books in full of their accounts. A pastor is selling his. A teacher has donated his stock of books to his church to be sold. Several Guarantors have given the commitee authority to present their books to college libraries. One man will use his for Christmas presents among his more intelligent friends.

We hope the members who believe in circulating modern literature will sell copies among their friends. A half dozen copies of this book in an ordinary church would prove to be a valuable leaven.

The summer meeting instructed the editorial committee to publish the chapter of "Progress" dealing with the history of the Disciples, in tract form. Several of the members present gave orders for a hundred copies or more.

It has been definitely ascertained that the tract can be circulated for two dollars per hundred. In case we have orders for a thousand the tract will be printed at once. Send your order right away if you believe that we should go forward with this enterprise.

News Notes

J. LESLIE LOBINGIER

James Ernest Wolfe has resigned the pastorate of the Monroe street Church of Chicago. On December 8th he will begin his new work as pastor of the First Christian Church of Independence, Mo. Some of his Chicago friends will regret his inability to accept another important position which was offered him in that city. Beginning with January issue, Mr. Wolfe will conduct the Chamber of Philosophy. He has specialized in this field at the University of Chicago, and has completed his work for the Doctor of Philosophy degree with the exception of the writing of his thesis.

George B. Stewart has changed his address from New York City to 167 Salem Ave., Dayton, Ohio. In sending this information he conveys his especial greetings to all "High Brows and Broad Brows." All such please take notice.

Another minister who has changed his address is Edwin C. Boynton. He has left Austin and is now at Plainview, Tex.

Robert C. Lemon, one of our recent Associate members, is spending the year at the Yale School of Religion. He is acting student pastor of the Grand Avenue Baptist Church of New Haven. He writes that the war has greatly reduced the student body of the School of Religion, there being only 78 men enrolled this year ,as against 127 last year.

Among our members engaged in the Y. M. C. A. War work are Assistant Professor John Clark Archer of Yale, who is working with the troops in Mesopotamia, and Dr. Hugh T. Morrison of Springfield, Ill., who is giving health talks in the

army cantonments.

Dr. Charles M. Sharpe has been visiting various cities in the South, especially in Texas, in the interests of the Disciples' Divinity House of the University of Chicago.

Dr. H. D. C. Maclachlan of Richmond has charge of the Richmond Branch of the War Department's commission on Training Camp Activities

Vachel Lindsay, the poet,—and one of our Honorary members— has recently published a new book of poems: "The Chinese Nightingale, and Other Poems." The title poem is the one that received the Levinson prize in 1915. The collection contains a number of war poems and also a section on poem games. Mr. Lindsay's picture recently appeared in "The Chicago Evening Post" together with a lengthy review of his latest publication.

Carl Burkhardt boasts of a new member in his household, a girl, born in October.

During the Presidency of H. O. Pritchard of Eureka College, covering a period of four years, thee has been an incease in the students of Collegiate rank of 90 percent, with a total increase in all departments of 52 percent. President Pritchard feels that the time is near at hand when it will be possible to drop the work of the Preparatory Department—cetainly a desirable step.

The promptness with which some of our members respond to bills for dues is most commendable; recent examples of this are Messrs. Garn, Ames, Guy, Cartwright, Cowherd, Clark, Armstrong and Dean. "Go thou and do likewise."

The presidency of the International Convention of the Disciples of Christ for the coming year has been given to a Campbell Institute man, Edgar DeWitt Jones of Bloomington, Ill. It is an honor that is much deserved, and therefore a source of real satisfaction to his fellow-members. He recently declined an invitation to become pastor of the First Church of Los Angeles.

W. E. Gordon, one of our missionaries to India, now at home on furlough, has recently been supplying the church at Batavia, Ill. A half dozen Campbell Institute men have been his predecessors in that pulpit, and at least they will appreciate that nine

accessions to the membership during the two months of his service there is cause for congratulations.

Howard E. Jensen has accepted the pastorate of the Park and Prospect Disciples Church of Milwaukee. At present he is living in Chicago, completing his residence work for his Directorate, but he and Mrs. Jensen will remove to Milwaukee January 1st. During a considerable part of the past year this church has been supplied by Dr. Sharpe of the Disciples' Divinity House. Among its officers are to be found two of our co-operating members, Rupert A. Nourse and S. J. Carter, both alumni of Drake.

Campbell Institute Bulletin

VOLUME 14 JANUARY, 1918 NUMBER 4

"Then along that river, a thousand miles
The vine-snared trees fell down in files.
Pioneer angels cleared the way
For a Congo paradise, for babes at play,
For sacred capital, for temples clean,
Gone were the skull-faced witch-men lean.
There, where the wild ghost-gods had wailed
A million boats of the angels sailed
With oars of silver, and prows of blue
And silken pennants that the sun shone through.
'Twas a land transfigured, 'twas a new creation.
Oh, a singing wind swept the negro nation
And on through the backwoods clearing flew:—
'Mumbo-Jumbo is dead in the jungle.
Never again will he hoo-doo you.
Never again will he hoo-doo you.' "

From *The Congo*, by Vachel Lidsay.

Editorial Notes

"God has never been able to use an intellectual man. It is the man of the heart and not the man of the head that He chooses to lead his people," declared a revivalist the other day. This statement in a cultivated community must have set many people thinking. Some would have to say their farewells to God if this were true, for a man cannot change his nature, and even the revivalist confessed his despair of the intellectual man, classing him with the scribes and Pharisees of old.

But does this terrible antithesis really hold? Do intellectual men really lack in heart qualities, and is it true that the great Christian leaders have been of the non-intellectual sort? We might tell stories endlessly of the pity of great scientists. The bluff old physician of a town in the middle west was seen to get out of his carriage and pick up a broken and wounded bird on his way home. Every physician worthy the name is an example of that wonderful combination of intellectual power and heart quality.

In the early church Peter had the advantage of the closer walk with the earthly Jesus. Yet, he was outstripped in his leadership by Paul, the university man. The fisherman had a heart, but he had not the sense of logical consistency which kept him from temporizing in Antioch with the old spirit of racial exclusiveness. It was Paul, the university man, who created a theology for the infant church and who has captured the imagination of great souls from Augustine's day on down to Royce of Harvard.

There is no greater figure in early Christian history than that of Augustine. No man can read his confessions and deny the heart quality of his religion. Yet, in his fertile brain were the seeds, both of catholicism and protestantism. He ruled the mind of the church for hundreds of years.

Sometimes Luther is contrasted unfavorably with Erasmus. Luther is set forth as the type of uneducated enthusiast and Erasmus as the dilettante man of scholarship. It must not be forgotten, however, that Luther was scholar enough to give the world the greatest translation of the Bible which has ever appeared in any language, and he was scholar enough to produce this German Bible from the original languages directly.

John Calvin was a university man. How shall we forget

the great religious movements of England's history have come forth from Oxford. John Wesley and his praying companions were Oxford men before they became men of the people. John Newman, father of the new spiritual movement in the Episcopal church, was an Oxford man and most of his constructive work was done in the university atmosphere. The Campbells were men whose big ideas were born in the university environment.

A scholar may indeed be cold, and anti-social in his attitudes. There are thousands of university men in the world who have lost all sense of their social function. There are also cold business men and cold mechanics. Selfishness and individualism may curse a life lived in any sphere. But we may not hope for spiritual leadership from men who have only the red glow of fervor and none of the white light of intellectuality. True learning becomes in the hands of a man who loves his human kind a tool for working out some new element in human progress.

Chamber of Missions

EDWARD SCRIBNER AMES

The Missionary Motive.

The missionary is a source of curiosity, not to say wonder, to a large number of people both in America and on the mission field. Somehow it seems difficult for common plain people to understand him. Of course the missionary motive of the earlier representatives of the modern missionary movement was fairly simple, at least in statement. They went out under the divine urgency to save lost souls in obedience to the command of the Scriptures. Yet, even in their cases the matter was not so simple. There was in their hearts that same spirit that has led certain representatives of all races to venture out into strange places in the name of a great cause.

It seems to me particularly important that educated leaders of the church should have clearly in mind just what is the motive that continues to drive men and women to expatriate themselves under conditions which are at best far worse than those they would have lived under at home. I believe that the missionary propaganda of the past has been built up to a large degree on falsehoods and exaggerations. Dramatic incidents have been pictured as typical and commonplace events have been inter-

preted as miraculous. There has been a conspicuous absence of sober, analytic, scientific study of facts. Even mission study books have erred greatly in this direction.

All this I conceive to be of the greatest importance to the church of Christ. I believe implicitly that truth will ultimately prevail, and the attempt to maintain missionary interest on inflated values is fore-doomed to failure. Therefore, the sooner we place squarely before ourselves the situation as it is, the better off we and the church will be.

Missions need no economic justification to intelligent people. From the point of view of international trade it is very easy to prove that the government which wished to build up trade and establish real points of contact with these people could have well afforded to support all existing missionary enterprises of its citizens from taxation. Missionaries have always been great civilizers, and it is inevitable that in so far as possible they should bring in that type of civilization represented by their own countries, that they should create a demand for the goods produced in their own countries, that they should hold up as models the institutions of their own countries, and that in every way they should predispose the people among whom they work in favor of their own country. While it is true that the missionary is not primarily interested in commerce, one of the considerations which makes missionary work worth while is that it is perhaps the greatest force in the world working toward mutual good feeling between the orient and the occident and thus toward that wider brotherhood which we call internationalism.

But what keeps us at our task? It is not that the people among whom we work are essentially different from the people among whom we might work in America. The longer I work with our students here, the more I believe that their ability is practically on a par with that of American students. There are many superficial and deep-lying differences, but these are the result of education and custom, not of racial inferiority or superiority. Other things being equal, the man who loves to teach will find a work here as satisfying as work at home, except in the case of highly developed specialists. In a word, the joys and satisfactions in the daily routine of life are essentially what they are at home. This statement is essentially true of all classes of workers.

But are there not hardships? Yes, there are a few, the chief being the absence of many of the stimulations common in American life and the necessity of separation from children during the period of their advanced education. This latter is hardest of all. What is there to compensate for all this? There is an unparalleled opportunity for service. One has the feeling that he is a creator. There is the same appeal that is drawing men into the trenches in France today. There is allegiance to a country which has no territorial boundaries—the Kingdom of Heaven. I mean by this a very concrete thing, the sort of thing which Jesus meant during his ministry. It is essentially a faith in the redeemability of mankind and in the value of service—and the need for it here is incalculably greater than at home. One feels that he is at the heart of things and amid forces that are moulding a new nation which shall be part of a new heaven and a new earth.

But the thing which I would have you all realize is that less and less are missionaries measuring their success by the number of their adherents or the number of baptisms. We are not like Paul, going to our fellow countrymen who already have their syangogues and whose economic and cultural standards are essentially the same as ours. We are leaven, and our most productive work cannot be measured or stated. More and more we are concentrating our work with the idea of bringing to bear some influence commensurate with the mass which is to be moved. As the conception of the church at home has gradually shifted, so the conception of the missionary has changed. Consciously or unconsciously, every missionary is a mediator of ideals and a civilization. The things that count are not wonderful stories of conversions, but the years of teaching and personal contact with students and members of the community. In a word, the social, conception of the missionary task is becoming increasingly dominant, and the ideal of service in a needy field is the ideal which keeps the missionary at his task.

Guy W. Sarvis

Guy Sarvis expects to be home on furlough next year. He has expressed the desire to go to France in the Y. M. C. A. service, but whether or not he will be able to do so is as yet uncertain.

Chamber of Old Testament

G. A. PECKHAM

The ninth volume of *Encyclopedia of Religion and Ethics*, which recently came from the press of Charles Scribner's Sons, contains at least a dozen articles of special interest to students of Semitics and of the Old Testament. It will be impossible for me to do more than call attention to some of the salient points of two or three of them.

Nature (Semitic) by A. S. Carrier: When various race-stocks mingled in Babylonia and Asia Minor "they whispered their fears and their speculations to one another and left a heritage of myth and story out of which later generations framed religions, heresies, and philosophies." Carrier thinks that prominence of Ishtar, the mother goddess, throughout the Semitic world is an inheritance from a matriarchal state of society. In the mysterious workings of nature the Semite saw God in action. He spiritualized where the Greek materialized. While nature is never deified in the Old Testament, its value for impressing religious ideas is seen on nearly every page. Many beautiful figures in poetic language expressing the attributes and works of God have their origin in nature-myths. The primitive Semite possessed in unusual degree ability to appreciate the beauties of nature. "Whatever he touched he enriched, and he left to posterity such new glories that the outside world has become his debtor forever."

Philistines.—R. A. S. Macalister: The author favors the identification of Caphtor, the original home of the Philistines according to the Old Testament, with Crete. He finds evidence in tombs and temples of ancient Egypt for his position that Crete, or some near-by country enjoying the benefits of the Minoan civilization, was their home. We are referred also to the fact that members of the Philistine body-guard of the Hebrew king were called Cretans and Carians, "Cherethites" and "Carites" in our translation. Macalister admits that his theory is not without its difficulties. In discussing their political organization he suggests a connection with the Etruscans. For him the Philistines and their kindred tribes have special interest because in history they bridge the gap between the civilization of the Bronze Age and that of the Iron Age.

Phoenicians.—Lewis B. Paton: This article of ten pages

gives us a vast amount of information condensed within small compass. Among other things the Pantheon of eighty-three gods, Places of Worship, Temple Ministrants, and Offerings to the Gods receive due attention. Many proper names of persons in Phoenician, Carthaginian, and Hebrew history are explained. At the end is an up-to-date bibliography.

Chamber of Sociology

ROBERT E. PARK

Sociology and Reform.

I feel moved to say at this time that sociology is not an art. It is, or aims to be, a science. Sociology, as I understand it at any rate, has no more to do with human welfare than mathematics has to do with engineering or physiological chemistry has to do with the practice of medicine. It follows that the sociologist, so far as he is a mere sociologist, is neither a reformer, a politician, nor a preacher.

Of course mathematics does have a great deal to do with engineering. A knowledge of mathematics is a great convenience to an engineer. In fact it is hard to see how he would get on without it. Perhaps physiological chemistry is not quite as necessary to the physician. Nevertheless much of the technique of the medical practioner is unquestionably based on physiological chemistry. More of it will be as time goes on.

This does not mean that the sociologist is not interested in practical problems. It merely means that, with the application of scientific methods to the problems of political and social life, new problems are constantly arising which the practical man has neither the time nor the interest to investigate. It is at this point that the division of labor between the man engaged in research and the man engaged in applying the fruits of research arises. Only on the basis of such extended research as sociologists are just now beginning to undertake can the technique of the practical social worker make rapid and systematic progress.

This may strike some one as true but unimportant. In fact I almost sorry I mentioned it. Still, as I propose to write for this column form time to time during the coming year, it seemed well to start out by defining a point of view. Personally I am more interested in finding out what is, than what ought to be. I

am more interested in religion than I am in the church. I know that this may seem rather an unchristian attitude to assume. I might perhaps defend it by saying it is the scientific attitude. Back of this there is in my mind the notion that reformers, practical sociologists, just because they are so earnest about making the world better, are often a little too quick on the trigger. They are so secure about their motives that they do not hesitate about the facts. Some one must be content to find out what the facts are, so that the reformers can improve their technique.

Chamber of Pastoral Duties

C. J. ARMSTRONG

The Note to Sound.

The writer, though an avowed pacifist, believes firmly that the United States followed the path of right in entering this war. Once it became clear that this was a struggle between autocracy, represented by the brutal Prussian militarists, and democracy, represented by the allies, practically all opposition to our participation in the war vanished. But that very fact creates a serious problem which preachers must face. How shall patriotism be Christianized? What note shall the pulpit sound?

First, it must be the note of internationalism. In time of war it is easy for patriotism to become synonymous with narrow nationalism. We must endevour to conserve all that was so laboriously built up at the Hague and through international gatherings of various kinds. We love our nation no less by loving the world more. We serve our nation no less by serving the world more. To make the world safe for democracy democracy must not be imposed upon the world. It must be built up in the hearts of men by the warmth and glow of enlightened effort. For this reason the various missionary enterprises of the church must be emphasized as never before.

Second, it must be a note of warning against hatred. It is easy to stir an American audience with lurid pictures of Germany's atrocities in Belgium or of Turkish butchery in Armenia. There can be no question of German's guilt. But the fact of her terrible guilt is enough to arouse the deepest pity rather than the bitterest hatred. Besides, as christians we are commanded to love our enemies and to forgive their wrongs. Our cause is

too holy and sacred to be defiled with the taint of hatred. The Kaiser may decorate Lissauer for his "Hymn of Hate," but as for us, "though we fight we must not hate" (Fosdick). The reason that the settlement of each great war has sown the seed for another greater war is because hatred has presided at "the green table." For each soldier, for each patriot, the dying words of Edith Cavell contain a ringing challenge: "I now see that patriotism is not enough. I must die without hatred or bitterness toward anyone."

Third, this all means that our note must be definitely religious God must be made vivid to our people. Jesus must, through us, make His appeal to their hearts. The people must be called to God's "ancient altar." The only hope for the brotherhood of man is the realization of the Fatherhood of God—the God revealed in Jesus Christ our Lord. "Only religion can kill war, for religion alone creates the new heart. Without religion we are without hope in the world. Without God we are lost" (Jefferson).

Chamber of Classical Languages

ROY C. FLICKINGER

The University of Michigan Symposia on the Value of Humanistic Studies have already been referred to in this department. Of special interest to the majority group in the Institute ought to be the one which was surrendered to the theologians. Pertinent papers were read by Pres. Mackenzie of Hartford Seminary; Rev. Nock of St. Joseph's Church, Detroit; Dr. Hugh Black of Union, and others. The first of these was especially valuable. The speaker conceded that for the specific work of evangelism a training in Latin and Greek "cannot be proved to essential," but maintained that "the Christian religion cannot possibly retain moral and social leadership if its ministers lack an intellectual equipment which is equal to that required by any calling. The idea that Christianity can conquer by means of men who do not know what mental discipline is, who hope to maintain their influence by a piety that is divorced from intelligence, or a message that is delivered by intellectual incompetents, is one of the most disastrous which any generation could inherit or cherish" (p. 157).

He differentiated three degrees of attainment in these studies as being open to theological students. I shall here omit his discussion of the two higher groups. "But there is a third class, consisting of those who have never gained a power of reading the classics easily. They rejoice that quotations from Latin, and Greek references to classical literature and history, are not all 'blind' to them. They will rejoice to get as close to the originals as they can, and will be stimulated to buy books that deal directly with the sources. This measure of scholarship and ideal of practice is within the easy reach of practically every minister in the land. It is by no means to be despised. It is a measure of power which sets a man far beyond all his brethren who, however, naturally able or pious, are without the knowledge which he possesses of these languages. The least in the kingdom of God is greater than all those without, and he who is able to use Greek and Latin in the degree I have described occupies always, in discussion, in the consultation of books, and in the judgment of controversies, a position such as abler men cannot hold, whose minds are dead to these languages. The tendency for the non-classical man must always be to purchase and read books which belong to the more ephemeral class—those which are avowedly popular. His mind moves, therefore, always on smooth waters and goes surely and easily to sleep. A large number of weaklings in the pulpit are men who might have become strong and vigorous in their intellectual and spiritual life, if their equipment had been sufficient to make them appreciate the important works, to buy one first-class commentary rather than three or four commonplace ones. Men like these are the victims of every wind of doctrine that blows in any direction. Some of them take refuge, in the arid regions of narrowness, of a conservatism that is bitter because uninstructed. Or else they yield themselves to the flatulent food of the latest fad, if only the writer of a book is possessed of a smooth style and great self-confidence, if only he uses the word 'new' for his philosophy or psychology or theology, if only he insists often enough and subtly enough that he who does not see these things does not see anything at all. What we need today in our ministry is a great body of men who know enough of the past to understand the real problems of the present. And we cannot have such a body of men unless they are willing to make the sacrifices of patient study to

acquire those languages which will open the most important discussions of the past and the present to their eyes" (pp.165-7).

Chamber of Education

HERBERT MARTIN

The Uses of a Hymnal.

A current "Ad" of a hymnal in one of our weekly religious papers says: "Its unusual richness in hymns of patriotism, service, brotherhood, social aspiration, consecration and worship answers precisely to the need and spirit of our times." This combination of qualities, in the main, is valuable for one purpose, or use, viz. meditation or reflection. A hymn or psalm read serves one purpose, when sung either of two other purposes. A prayer "said" or read differs from one "uttered" or intoned. The above qualities of hymns are significant only for reading, for study, for the expression or confirmation of one's convictions or beliefs. For such purposes the reading of the hymnal referred to (Hymns of the United Church) should prove a very helpful exercise.

The two other uses are in the singing of its contents. The first of these, scarcely worthy of being mentioned here, is the disappearing custom of singing in the family or small social group. College and club songs and yells and ragtime with their immediacy of interest serve this social purpose. In view of the substitution we cannot charge the passing of this use of the hymnal to any absence of thought content.

The third, or rather the second major use is its employment in the worship of the church. Prof. Coe, in his *Psychology of Religion*, chapter VII, Religion as Group Conduct, regards the ritual of sacerdotal worship as "an instrument of suggestion" by means of which the worshiper is made submissive to the ends or will of the ecclesiastical group. The "place of worship," its equipment, its traditional forms and practices—all are suggestions that inhibit reflection and yield a desired end. This is probably the main function of singing in worship. With reflection at a minimum, with singing as an integral part of a ritual ordained to a definite institutional end, under the influence of a common group activity, the individual is lost in the swing of a group rhythm, becomes episodic in a drama of controlled and controlling suggestion.

It is for some such reason doubtless that hymns whose thought quality is negligible, not to say impossible, have served satisfactorily and still survive. To cite but one illustration. Who has not been thrilled and "caught up" by that universal hymn," Crown Him with many crowns, The Lamb upon his throne." And yet when we attempt to analyse the first line, and then in turn the second, to say nothing of their identity from their appositional relationship—well we feel that such attempt is akin to sacrilege. We shall probably continue to sing intellectual absurdities. The hymnal in question with its reading qualities, making possible a return to hymn reading as a part of private or public worship, is a sign that we are about to quit trying to think intellectual monstrosities, even as an act of worship. Should we not strive for a return to hymn reading as an act of worship? The value of a hymnal depends upon the use which one would make of it.

Chamber of New Testament

CHARLES J. RITCHEY

H. G. Wells, in *God, the Invisible King*, suggests that some of his fundamental ideas are derived from, or at least "accidentally co-incident with," an ancient source (page 2, line 12; p. 17, 1.6; and paragraph beginning on p. 171). He does no more than remark that he is somewhat familiar with the views of the Gnostics of the second century and later. Further scrutiny of the book reveals a plausible parallel between the theogony of Wells and that of the saintly heretic Marcion (floruit 140+). Marcion may, in a very loose sense, be called a Gnostic, and it is probable that Wells adopted the popular classification. While Wells seems to have been influenced by Marcion's categories, a close alignment of views is impossible, 1) because Marcion's works were destroyed or garbled by the "old-line" Christians, and 2) because neither one gave a system that can be untangled. The psychology of the two men, insofar as we have data from which to judge, is strikingly similar, but we shall be content here to point out the close identity of their God-ideas. In fact, one does not need the admission that "the theogony here set forth is ancient," etc. (p. 171). It is evident.

Marcion submitted two conceptions of God. "The heretic of

Pontus introduces two gods: one whom it is impossible to deny, our Creator; and one whom he will never be able to prove, his own god." (Tertullian: Adv. Marc. 1.2.) "Disparate gods: one, judicial, harsh, mighty in war; the other, mild, placid, and simply good and excellent." (ibid. 1.6.)

Wells also: "Putting the leading idea of this book very roughly, these two antagonistic typical conceptions of God may be best contrasted by speaking of one of them as God-as-Nature or the Creator, and of the other as God-as-Christ or the Redeemer." (p. IX. See also p. 13 seq.)

Marcion repudiated the God of the Jews and the Jewish Scriptures as his revelation, because of the character of the Creator-judge-warrior God. Wells also is repelled by the picture of Jahweh (p. 40 seq. No. 6, God Does Not Punish).

Salvation comes from the God of Love, not from the Creator-God. Marcion: "They (Marcionites) exclaim; One work is sufficient for our God; he has delivered man by his supreme and most excellent goodness, which is preferable to the creation of all the locusts." (Tert. Adv. Marc. 1.17.) Wells: "The finding of him is salvation from the purposelessness of life." (p. 18. See also p. 68.)

Interestingly enough Tertullian shows, from his point of view, that Marcion's system implied at least nine gods (Tert.: Adv. Marc. 1.15). What is to be said of Wells? "And coming out of this veiled being (which is Wells' Creator God), ... is another lesser being" . . . (p. 15). "This second Being men have called the Life Force" . . . . (p. 17). Apparently Wells inadvertently introduced here another god (or divine being at least), making three, the Creator God, Life Force, and God the Redeemer.

Unfortunately the limits of space do not permit a fair presentation of the relationship which obviously exists between the thought of the two men. If one should read Tertullian's *Adversus Marcionem* with discrimination, and Harnack: *History of Dogma*, Vol. I, pp. 266-268, and Legge: *Forerunners and Rivals of Christianity*, Vol. II, p. 293-223, he would see even more than is here hinted at. Marcion appears to be the earliest source in a rather long line reaching to William James, whence Wells drew the molds by which he cast his own experience into form.

A judgment as to the validity of Wells' ideas, or of Marcion's,

is not to be hazarded here. However, it is probable that the admirers of the rebellious and sincere Wells of the twentieth century will be reassured by the knowledge that he borrowed or paralleled, if you please, consciously or unconsciously, the thought forms of a second century heretic, equally rebellious and sincere.

Chamber of Philosophy

J. F. WOLFE

Psychology and War Policies.

There seems to be a growing tendency to displace President Wilson's distinction between the German Government and the German people by an identification of the Government and the people. Along with this identification is found the demand that the aim of the war is victory in terms of a "smash" of the whole German system, Government, Kaiser, and People. This change indicates a shortened vision and a limited policy. This shaving down (for so it seems to me) of social idealism, this rising of the thought concerning war aims from the conception of war as a "loathsome subordinate" to the thought of victory as the one and only aim of the war, are clearly due to the fact that many have come face to face with the Schrecklichkeit, that the old dominancy of the fighting instinct is getting back on the throne. It is unable to organize or receive into its house the more friendly, constructive instincts. But we are allowed to ask ourselves the question, Shall we live in Jerusalem after the pattern seen in the Wilderness, or after the single instinct that said, there are legions of angels at your command?

The motive of those of the smaller war aim is as honest as that of any others. It rests on a desire to stir America to the full that she may help quickly to accomplish whatever "smash" must come; to prevent any slowing up of effort owing to a too great confidence in German Liberalism in a time of war, and to see to it that this "war of peoples" finds us as strongly set to our task as is the centralized mind of the Central Powers. There is evident purpose that we shall not "fade away" into sickly sentimentalism by reason of which we shall become the victims of a world scheme.

And yet we are sure that it is best that this war be thought

of as a "subordinate" and that the distinction between the German Government and the German people is vastly worthwhile.

(1) It will enlist the finest sort of minds in America today who are heartily behind the policy of the President, but whom it would be difficult to set hard behind the more military view of the war. They see the war as "a task we must perform," as a way on to the larger future democracy of all life.

(2) The distinction will make us the more able to measure up at the "peace table" to the great ideal of "full justice" which includes our enemies as well as our friends. That against which we have been fighting and against which our anger has been more or less aroused, concerning which we have heard the horrible stories will not be at the "table." And as the war tales go into the future, none will be in the fellowship of the future who were the designers of the Schrecklichkeit. Nor need we feel that this is self-deception. The psychology of nationalism and war indicate that it is not.

(3) The idealized conception of the war gives both a background and foreground for the future peace. If Abraham Lincoln had been permitted to live the reconstruction would have been more sure and rapid owing to the fact that he personalized a bigness of idealism and a breadth of sympathy large enough to catch up both the North and the South into a larger national consciousness. Some constructive idealist must lead us into the larger world consciousness so idealized.

(4) The smaller conception of the war aim puts off—for how long who can tell—any functional conception of international values. It gives us an international psychology in terms of defense, pugnacity. There is a chance in the more idealized view of the war aims that the more friendly and constructive instincts may determine the new international life. It is for this constructive, positive evaluation of our values, the supporting of the larger policies psychologically viewed that it seems the church could best stand at this time. The church knows about as well as any institution the workings-out of the instinct of pugnacity and defensive policies.

A. R. McQueen has resigned the pastorate of the church at Austin, Chicago and goes to Somerset, Pa.

Chamber of History

ROSCOE R. HILL

One of the most interesting as well as most gratifying facts, in connection with the entry of the United States into the World War, has been the attitude of the Latin American countries.

Previous to the war the European countries dominated the trade of South America and also carried on an active propaganda in all Latin America to instill a distrust for the United States among these peoples. There was a tendency in some parts to point out the Monroe Doctrine as a selfish pronouncement, used by the United States to suit her own purposes, and many acts of the United States were heralded as showing her a land grabber, who was only awaiting an opportunity to politically dominate both Americas. So while efforts were being made, both in the United States and in Latin America, to develop Pan-Americanism, there still remained a suspicion that it was impossible to achieve it.

The attitude of Latin America toward the war into which the United States has entered represents a practical type of Pan-Americanism and Pan-American solidarity, which aims at the achievement of world democracy. This solidarity manifested itself despite the German influence, as in Brazil and Chile, the personal grievances of Columbia and the pre-war propoganda against the United States. When President Wilson addressed his appeal to all neutrals asking that they join the United States in her attitude toward the German submarine warfare, all the Latin American countries replied with energetic protests. After the declaration of war sympathy and support was universally given by Latin America. Before the end of 1917 war was declared by some countries, others severed diplomatic relations, and where neutrality was maintained it was usually of a friendly character. Cuba, Panama and Brazil actively entered the war on the side of the United States. Bolivia, Guatamala, Honduras, Nicaragua, Haiti, Costa Rica, Peru, Uruguay and Ecuador severed diplomatic relations with Germany, and Argentina reached a point in negotiations over the sinking of vessels. Throughout the year Germany carried on an active propoganda to draw the Latin American nations into an alliance. This propaganda as

well as the German plots against the United States failed of their purpose in every country.

Book Reviews.

A Social Theory of Religious Education, by George Albert Coe. Chas. Scribner's Sons, New York. Pp. 361. $1.50, net.

The point of view toward religion which is held by such writers as King, Ames and Coe is here used as a base for the discussion of the problem of religious education. Since this base is discussed in other books, it is no proper part of a reviewer's task to discuss it. From the standpoint of the social theory of religion Dr. Coe insists that even our most modern curricula are inadequate since they are more concerned with the material than with the social product of the educational process. According to Dr. Coe we must determine what kind of religious person we would like to have, which for Dr. Coe is a socially-minded Christian, and then adapt the subject matter to the process. This subject matter must be broader than the Bible, though Dr. Coe has a proper appreciation of the Bible as a source book for religious education. No book the author has ever written in the field of religious education is better conceived and better executed than this one, which will be sufficient commendation to most readers.

The Religious Education of an American Citizen, by Francis Greenwood Peabody. Macmillan, New York. Pp. 214. $1.25 net.

It is the belief of Professor Peabody that America has a great religious heritage in our history and modern commercialism has only partly obscured this religious life. One can educate the American youth in secure consciousness that there is the religious spirit in him to appeal to. The great qualities which must inhere in a proper religious education for the American citizen are declared to be Discipline, Power and Perspective. Like all of this author's work, the book abounds in magnificent phrases and epigrams and is thoroughly well-written throughout. In the book a scientific view-point and a religious spirit have made a happy union. While it is not as fundamental as that of Professor Coe, it is a volume which should be placed in every Sunday school library as an inspiring and informing work for the use of the teachers.

Fundamental Questions, by Henry Churchill King. Macmillan, New York. Pp. 256. $1.50 net.

Professor King has the gift of popularizing learning and this book deals with certain of the great religious problems in a most helpful way. The fundamental questions are regarded by Professor King as those of Sin and Suffering, Prayer, Christ, Life's Fundamental Decision, Liberty and Law, Christian Unity, the World Religion. The suggestions made by President King on these themes are thought-provoking. Disciples will be especially interested in his treatment of the subject of Christian unity. He says: "The one uniting word is Christian. We are seeking the union of all confessors of Christ. This is our real unity; that we all, with loyal devotion confess Christ. This it what touches our hearts and makes us long for mutual understanding and for union." The book will be useful for building up religious intelligence among lay people as well as for the purposes of a minister's library.

Tract Is Finished.

The tract on the Disciples of Christ, taken from the book "Progress," has been printed. Irving S. Chenowith, pastor in Philadelphia, thought well enough of this chapter in "Progress" that he asked permission to have printed two thousand copies of the document with his local church imprint in order to explain the presence of his church in the local community. He made some minor changes in the tract and brought the statistics up to date. We thought we could do no better than accept the changes a successful pastor wished, so our edition of the tract, without imprint of any kind, designed for general circulation, is the same in wording. In quantities of fifty or over, the tracts will be mailed at the rate of two dollars per hundred. Samples will be sent on request.

Appreciation of "Progress".

The splendid editorial review of "Progress" in a recent issue of the *Christian Century* helps to interest the book to the larger public. This review characterizes the book as "prophetic" and commends it to people who wish to understand

the modern movement in religion.

Some nice orders have come in the past month from men who have evidently decided to circulate the book among their friends. Every Institute pastor should see to it that his good friends in religion should read the book. "Progress" will encourage people who may be discouraged about the Disciples. It will help pastors to hold people who would otherwise leave us.

News Notes

J. LESLIE LOBINGIER

Fay E. Livengood is, together with his wife, engaged in study at the Yale School of Religion. They are looking forward to missionary work in India as soon as the way opens, and hope to accomplish this purpose unless the war situation makes it necessary to change their plans.

Joseph L. Garvin was one of the speakers at Camp Sherman on Sunday, December 23rd. He also expected to spend the last few days of December at the same camp.

Alva W. Taylor writes some thought-provoking words under the title: "Will Ministers be Slackers?" in his Social Interpretations in the *Christian Century* of December sixth.

To the regret of the church and the citizens of Hannibal, Mo., Rev. Geo. A. Campbell has resigned his pastorate, the resignation to take effect at the time of his seventh anniversary, February first. He will then begin his new work as minister of the Union Ave. Church of St. Louis.

Word comes from Mrs. J. Clark Archer that her husband landed in Bombay on October third. He is no doubt now at work among the Indian troops of the British army in Mesopotamia. His special studies in the field of Missions (in which he is an Assistant Professor at Yale) will no doubt prove of inestimable help to him in understanding the men among whom he works, and interpreting their problems.

F. E. Davison of Spencer, Ind., is President of his local Ministerial Association.

For the year 1918 John Ray Ewers will write the interpretations of the International Sunday School lessons (Uniform series) appearing in the *Christian Century*.

Irving S. Chenowith. Pastor of the First Christian Church of Philadelphia, is making plans for the dedication of their new building, which is to occur on January 20th. The new structure is at Northeast Boulevard and Tenth Street. Mr. Chenoweth publishes an attractive folder, "The Reminder." A single copy that chances to be at hand indicates the breadth of his church interest; aside from local church items, there appear notes on Food Conservation, the Red Cross, the 400th anniversary of the Protestant Reformation, the Service Flag, Community Service, etc.

W. E. Gordon continues his good work at Batavia, Ill., where he acts as pastor while engaging in Graduate study at the University of Chicago. A recent every-member canvas resulted in surpassing the goal by $100 or more. There have been a number of accessions to the membership recently.

Dean F. O. Norton of Drake spent a part of his Christmas holidays in Chicago, attending the meeting of the Association of University Professors.

Our president, Edward A. Henry, together with Mrs. Henry and Mrs. Gordon, is spending the holidays at Evansville, Indiana, Mrs. Henry's old home.

To Ministers: When sending dues or writing the Secretary for any other purpose, enclose a copy of your Church leaflet.

F. C. Norton of Drake University sent in his resignation the past month. This will be acted upon in the usual course at the summer meeting as the officers have no power to act for the organization in such matters.

Dr. Herbert L. Willett was the speaker at the Chicago Sunday Evening Club on December 9th, his subject being "America and the World Crisis." This institution is one of the most interesting of its kind in the country, and attracts to its platform many of the leading speakers of the United States.

H. J. Loken has closed his work at the Union Theological College and has accepted the pulpit at Liberty, Mo., made vacant by Graham Frank going to Dallas, Tex.

The Hyde Park church has subscribed for two hundred copies of the new volume of sermons to be gotten out soon by E. S. Ames.

Austin Hunter probably deserves the title of "the marrying parson of the Campbell Institute." He had 60 weddings last year.

Campbell Institute Bulletin

VOLUME 14 FEBRUARY, 1918 NUMBER 5

A PRAYER IN TIME OF WAR

Thou, whose deep ways are in the sea,
Whose footsteps are not known,
Tonight a world that turned from Thee
Is waiting—at Thy Throne.

The towering Babels that we raised
Where scoffing sophists brawl,
The little Anti-christs we praised—
The night is on them all.

The fool hath said . . The fool hath said
And we, who deemed him wise,
We who believed that Thou wast dead,
How should we seek Thine eyes?

How should we seek to Thee for power
Who scorned Thee yesterday?
How should we kneel in this dread hour?
Lord, teach us to pray!

Grant us the single heart, once more,
That mocks no sacred thing,
The Sword of Truth our fathers wore
When Thou wast Lord and King.

Let darkness unto darkness tell
Our deep unspoken prayer,
For, while our souls in darkness dwell,
We know that Thou art there.

Alfred Noyes.

Editorial Notes

Will the war contribute to reaction or progress in the religious world? It is just such a question as is being asked by people who are interested in economics and the answer is by no means determined. Government control of railroads may be bungled and lead to a generation of prejudice against the idea. Religious liberals may prove less helpful in war-time than their conservative brothers. If they do, will not the cause of progress be retarded?

The judgement of the community on religious systems is pragmatic. A certain city pastor of untidy dress and impossible sermons stays on from year to year. Every winter he manages to care for a lot of poor people. Good business men forgive all for the sake of this service. In another city one can find a liberal minister preaching to relatively conservative people. He has laughed at hell and repudiated the Virgin Birth. He is known to favor the reception of the unimmersed. Why does not the congregation move him? Because he fills pews, builds up the membership and under his ministry the bills are always paid. The church has no courage to oppose success.

These instances illustrate in a broad way the principle we conceive as the determining one in establishing religious types. It is the function of religion to assist the human race in the struggle for survival. This means that religion is closely related to food production, love, war and every other vital fact.

In Germany reactionary religious conceptions are proving to have a temporary usefulness. A narrow nationalistic conception is given forth by the emperor and supported by his parasites. In America we have most use for the religion of catholic outlook and democratic attitude if we are to continue the war in the spirit in which we began it. If America succeeds without compromising her ideals, we can well believe that the world situation will be favorable to the development of the modern progressive evangelical faith.

We hold the conviction that at last this faith must be accepted, as the popular creed. Is the time near at hand? Whether the war proves a stepping stone or a stumbling-block, those who hold

the free rational faith will not falter in their devotion.

The Humanitarianism of Big Business

W. D. RYAN

It becomes increasingly certain that the "soul-less corporation" has a soul. Whether this is a recent acquisition or endowment; or whether it has been in *status quo* through all the yesterdays is a question that does not now concern me. It is quite sufficient that the soul is now manifesting its presence.

The scarcity of coal in Ohio during December caused much suffering. Money was powerless to secure heat. Last evening a fellow passenger in a trolley car told me that on a recent morning when he went to work at the Carnegie mills he remarked to the boss that he left just two lumps of coal in his cellar at home and that his wife and babies would probably get pretty cold before night-fall. The official replied, "Why man, we won't allow that as long as there is a lump of coal at the works." At ten o'clock that forenoon three tons of coal were in the cellar of this working man. Be it known that at this very time the Carnegie Steel Company was closing many of its departments on account of lack of fuel, and that the case cited is one of hundreds. Other corporations have dealt out coal to their employes with equally liberal hand.

The director of welfare has come to be regarded as a necessary functionary in any business institution of moment.

One's enjoyment of the glow of the Mazda lamp is rather increased by knowing that hundreds of girls engaged in the manufacture of it go each noon to elegently appointed rest rooms where lunch is served them at less than cost, and where the touch of refinement resulting from contact with the best in music, art and literature awaits them. Trained nurses look after their health and competent specialists help them in solving their vital problems.

The Youngstown Sheet and Tube Company, one of the largest independent steel companies in America, maintains a magnificent hospital for the sole use of its employes. In many cases their wages are continued through their period of illness and sent to their families. This same corporation conducts extensive night

schools for its men. Every effort is put forth to make intelligen American citizens of the foreigners who are in their employ.

Club houses for the employes, maintained at company expense are, of course, exceedingly common. A good example is that of the Republic Rubber Company where an up to date structure, tha would put to shame many of our college buildings, is given over to the use of the men. Besides enjoying good meals a la carte at cost they are all permitted to use the reading rooms, the recreation and game rooms, the bathing facilities, etc.

The railroad Y. M. C. A. with its extensive dormities and usual Y. M. C A. features has come to be reckoned among the necessities at railway centers.

Right in the midst of mills, belching forth smoke and flame, is a grass plot of several acres, dotted with trees and containing a miniature lake. Every facility for enabling Young America to enjoy life is found here. The most competent of play-ground directors are kept busy all through the summer. Above the screech of whistles and roar of machinery you may hear the laughter and shouts of the barefoot boy; and his name is legion; and his sister is with him. The entire expense of the enterprise is borne by the biggest steel corporation in the world.

Working men were encouraged to plant war gardens, and the corporations plowed and harrowed every garden that their employes would promise to plant, and the employe got all the produce without expense either for the land or for this service.

Company houses are not the terrorizing hovels that once were pictured. Still companies are building houses by the thousand, but they are neat, substantial, sanitary and contain every modern convenience. Moreover the rentals to employes are, so far as I can learn, considerably less than would be demanded by other land-lords.

Ida Tarbell said, several years ago, that the safety first propaganda was fast becoming a religion. One of the items of first consideration in modern industrialism is the safety and welfare of the man depended upon to do the work.

Time would fail to speak of individual cases where the wolf is

driven from the door of an employe's family months after the bread winner had died, and where men and families are tided over long periods of misfortune.

If the fruit of the tree is a fair criterion, I think I have proved my thesis that the corporation has a soul. If the cases cited seem to abound over-much in local coloring, it is only because I wish to be specific and am very sure that they represent, with fair accuracy, a phase of industrial conditions throughout the country.

It would appear that much of the friction between capital and labor may be removed by the removal of the employe's cause for complaint. The primary demand, of course, is for justice. After this, a man wants to know that he is to be regarded and treated as a human being. Large gains in realizing this latter desire are unquestionably coming to him in these days.

Chamber of Philosophy

J. E. WOLFE

One of the interesting problems in philosophy in recent years has been the problem of the Theory of Value. And the first question in the problem has been, In how far does "value" exist "in" a "thing" as a constituent element, principle, or attribute, and in how far is "value" "put" upon a "thing" by a conscious being capable of knowing it, of desiring and being interested in the "thing". One set of the theories holds that "value" is "in" a "thing" as such. The other set of theories holds that "value" is "given" to a "thing" and that a thing is valuable only as related to the interests or desires of an interested being. Along these lines are drawn the distinctions between the various theories of value. And as the other side of the matter we have the discussion regarding the absolute or relative and practical character of "value."

The absolute and realistic theories of value are not so capable of making a good case for themselves as seem to be the theories that teach value as given to things by an interested being. Even Dr. Perry breaks with realism when he comes to discuss the theory of value. We have a new picture, too, of the interest being in our modern psychology. And with this goes the new understand-

ing of the relation of the individual and the group or society.

Now it is just in terms of this rise and importance of the relative theory of value, its practical character, and of value as given to a thing by a conscious being and in terms of the thing's relation to the interests, plans of the conscious being that there has come to me a question regarding the much talk about "sacrificial living." Does not the idea of sacrificial living partake of the theory of value as "in" a thing, as absolute, and the scale of values built upon such a theory? If for a thing to have value, to be valuable, it must have importance for a plan, a purpose, an interest or desire as it may be stated, then it would seem that the idea of sacrifice does not belong to this field of the theory of value. For anything that will not tie up with the plan or interest has no value. How then can there be sacrifice? If the idea of sacrifice is a matter of comparison of two projected programs, one of which some set of circumstances have made impossible, and this one the most alluring, it but means that the other plan is impossible in the world as it is, in which world are no values, but upon which world we try to put such value as we may. And there is no sacrifice. Or does sacrifice have to do with the being having interests and desires, and not with the field of value? Can this distinction be made?

The practical bearing of this is in regard to its part in the vim and the attitudes with which a man may go to his task. He is not thinking of sacrifice; he forgets the flesh-pots of Egypt; he counts the other things as refuse; he shuffles off regret and puts his all in the possible and next thing in the path of human interest and welfare.

Readings—Dewey, *Essays, Is Judgement Practical?*
Stuart, *Studies in Logical Theory*
Creative Intelligence
Perry, *Jr. of Phil.*, March 26, 1917
Perry, *Present Philosophical Tendencies*

H. J. Loken and family were snow bound for three days on the way to Liberty, Mo., their new home.

Chamber of Pastoral Duties

C. J. ARMSTRONG

The Pulpit and the War

Almost every week the ministers of our country are receiving communications asking them to emphasize some cause essential to the winning of the war. Invariably the prominence, influence and patriotism of the men of the cloth are "writ large" in said communications. Some authors and editors are telling us that the church is about down and out—a kind of spiritual octogenarian, a something without power, appeal or attraction. Evidently the war department, Mr. Hoover, Dr. Garfield and President Wilson are not of that opinion. They are constantly appealing to the church as an institution of vital strength and patriotic power.

This very fact suggests a question. Is there a danger that the church will become an annex of the war department? Shall the pastor respond to every request for a sermon on every emergency that appeals, from Liberty Bonds to the willing payment of the income tax? In a word, shall the war and its emergency appeals absorb the thought, sermon time and voice of the pulpit? The people read little else but war news in their daily papers. Shall they hear nothing but war and its appeals when they assemble in church?

The pulpit has a very sacred and responsible function to fulfil in this tragic war for world-freedom from the curse of Prussianism. It must strive to conserve the ideals of democracy and the passion of love in the midst of strife and bloodshed. It must endeavor to nerve the nation for the necessary sacrifice of life and treasure that democracy may be saved from the attack of autocracy and ultimately inherit the earth. It must bring comfort and strength to the anxious hearts of the fathers and mothers, sisters and lovers. And, above all, it must make God a real father and Jesus Christ a present reality to the perplexed and weary age. One other duty remains, namely, to help along every patriotic cause essential to the winning of the war. Through prayer and sermon and conversation the pastor may meet the general obligations that the war imposes, but how can he meet this last de-

mand without making the service a mere mouth-piece for some department of war activity—an activity of which the people probably already have learned much through the daily papers and magazines?

The writer's suggestion (growing out of his own practice) is this: make the time for announcements vital with a very brief but well prepared statement (such as the four-minute men use) of the matter. Cut out some of the routine announcements or leave them to the calendar or bulletin board. Then when the time for the sermon comes, pour yourself out in a message that will send the people away stronger and braver.

Chamber of Classical Languages

ROY C. FLICKINGER

In illustration of Pres. Macenzie's statement concerning the value to ministers of even a minimum knowledge of Greek, as quoted last month, I wish to record an anecdote. Not long ago one of our Northwestern graduates was pastor of a Methodist church in Indiana. The town was invaded by a Disciple evangelist, who at nearly every service paraded the "united consensus of the scholarship of the world" as being committed to the position that baptizo means "dip". Our alumnus had taken a little Greek at the university but like most pedobaptists had never made any special study of the baptizo matter. Now in some alarm he sent off an appeal for help to one of our Northwestern classicists. Prof. Scott is easily within the first half- dozen of American Hellenists, and within the last fifteen years, in company with a few German and British scholars, has overturned the previously accepted theories concerning Homer, thereby deservedly gaining a truly international reputation. Incidentally he believes that baptizo meant merely to "moisten", regardless of method, and quickly provided his old student with a few classical texts to argue from. Armed with these, the latter prepared to confront the evangelist. But the battle was already over. The newcomer had to confess that he did not know so much as the Greek alphabet and was not

in a position to argue the point. On the advice of the local officers he terminated his meetings at once and quickly left town. The moral of this story is that a little Greek enabled the one man to gain an overwhelming victory, and conversely entire ignorance of it cost the other man a battle which he need not have lost. Perhaps Pres. MacKenzie conceded too much when he said that "for the specific work of evangelism such a training cannot be proved to be essential." Those who preach the "full gospel" or who have to confute it may easily find Greek among their most valued acquisitions.

I have recently been reading Ovid's poems from exile (9-17 A. D.); in his *Ex Ponto* III, 4, 97 he wrote:

perfida damnatas Germania proicit hastas.

Evidently the reputation of the German race has not changed much in the course of nineteen centuries.

Chamber of Old Testament

G. A. PECKHAM

The divine right of kings and the deified creed are founded upon the same principle. Both are fatal to the intellectual and spiritual freedom of the individual. The devotees of either are slaves with no conscience of their own, potential criminals ready to disregard any and every law of man or God. For the king can do no wrong, or the creed is divine, is an accepted proposition with them. Then naturally follows the corollary, Whatever a subject does in the service of his sovereign, or his deity, must be right. The book of Job in the religion of the hero's three friends gives us a good example of the deified creed, while a fine illustration of the divine right of kings may be seen in the central powers of Europe controlled by the criminally insane Kaiser, William Hohenzollern. Under his blighting rule gray-haired professors of ethics and ministers of the gospel of peace at their "master's high behest" gave a clean bill of health to atrocities which put to shame the ancient heathen. The history of the deified creed makes little, if any, better showing.

As a rule, a creed, like the old Roman emperors, is not deified until it is dead. Furthermore it is always a man-made institution. That of the three friends may be formulated as follows: "Great suffering always means great sin on the part of the victim." It was dead before the beginning of the debate between Job and his visitors, killed by the facts of experience of that Old Testament saint. So the real facts must be suppressed and others invented in support of the proposition (see xxii.1-11). This meant the assassination of the character of the person of whom God says: "There is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil." But what cared these bigots for a little matter like that? The creed must be maintained, though heaven, and all for which heaven stands, fall; for is it not divine and therefore inerrant?

From the time of Job down to the year of our Lord 1918, heresy-hunting and religious persecution have always had such a creed for a back-ground. It matters not whether it be, "We are Abraham's seed, and have never yet been in bondage to any man", or "Evolution banishes God from his universe", the effects are equally baneful. "Moses is the author of the Pentateuch" was once a creed to which nearly every one could subscribe, and it formed a working basis for Scripture study. But we read nothing about deifying it and hunting men out of the brotherhood for *lese majestie* until the scholarship of the world had pronounced it dead.

The divine right of kings with its brood of sneaking, skulking creatures in every corner of the earth, professing friendship while they seek the destruction of those who feed them, will have to go. So, too, all these dead, deified creeds must be banished from our hearts for the living and life-giving Son of God.

My Dear Professor Willett:-

I acknowledge with hearty thanks the gift of the volume "Progress." It is an uncommonly interesting collection of essays. I am glad that Yale can claim a peculiar interest in the movement that it commemorates. Frank C. Porter.

Chamber of New Testament

CHARLES J. RITCHEY

The Millennial Hope: a Phase of War-Time Thinking. By Professor Shirley Jackson Case. The University of Chicago Press. vii and 253 pages. $1.25 plus postage.

To strengthen an historical belief, state its present function and then its history; to oppose such a belief, give its history and then discuss its present function. Some such thought lies back of the plan adopted by the author of this book, as the enumeration of its five chapters indicates:- Gentile Hopes, Hebrew and Jewish Hopes, Early Christian Hopes, Later Christian Hopes, and Modern Estimate of Millenial Hopes. It is absolutely impossible to meet and vanquish the well-fortified millenarianist on his own ground. Once he is granted the priviledge of arguing on the basis of Biblical interpretation (falsely so called, perhaps), he has complete confidence in his own position. Such weakness as his system of thought may betray, can be covered up by charges of unbelief brought against his opponent.

Professor Case does not offer millenarianism any such vantage ground. He gives a survey of all the religions which have contributed anything to modern occidental religious thought insofar as they possess teachings comparable to Christian millenarianism. By the time one has examined all these beliefs, he sees that they grew out of a pessemistic attitude toward this world order and man's ability to adjust himself happily in it. They functioned by building up hopes for the future in which all human wishes were to be satisfied for the faithful without any responsibility on their part. They have functioned *through the building up of hopes, not through their satisfaction.*

Present-day millenarianism is to be judged finally by an answer to Professor Case's prefatory question: "Are the ills of society to be righted by an early and sudden destruction of the present world or is its permanent relief to be secured only by a gradual process of strenuous endeavor covering a long period of years?"

It is not probable that this book will circulate widely among those who are saturated with millennarian beliefs, nor among

those who desire an easy refutation. It will be valuable chiefly for those who are ready to acquire an historical background as a preparation for the inculcation of a more optimistic view of life than millennarianism affords. The problem of maintaining a healthful attitude toward the world and the tasks involved in life has become especially acute since the war has precipitated this mass of primitive pessimism upon the church in the form of a revived millennarianism. No minister can close his eyes to this fact. He must either acquiesce or resist. If he does the latter, he needs careful preparation.

Chamber of Education

HERBERT MARTIN

A new day is in process of being born. Tomorrow we shall live in a new world, religiously, ethically, educationally. Of the last two combined I shall speak here, reserving the first for another time. That something has been wrong with our theory and practice the present world condition testifies to. What it is cannot easily be discovered. These paragraphs offer but a suggestion or two.

It is possible that our theory has been divorced from our practice, our education from our life, that our philosophy of life has not found expression in our deed. Educationally speaking this is not true of our quondam friends, the Germans. It is their philosophy of life itself that is at fault. With us education has never been regarded as constitutive of life, as of its very essence. The curriculum has not been identified with life in any real fashion. Schooling is ordinarily just a good thing "to take", providing there are time and opportunity. Much of our education has been indulged in as a sort of leisure adornment, as an external polish, and not pursued as elemental and essential. Education tomorrow will be a social program undertaken for the purpose of making more ideal citizens, of incarnating ideas in human lives. We shall have a philosophy of life thought-out, full-orbed, and thus possessing some measure of completeness and consistency. Education

will find its setting and motive in this life-view and prove a significant agency in its realization.

"It is not expedient for Christian believers to oppose education" says a recent issue of a so-called religious weekly. To abandon the field, it continues, would be to "leave it entirely to the anti-Christian theorizers". What a *raison d'etre* for education, and what an appreciation! Education, intelligently appraised, to say nothing of Christian education, in its identification of thought and deed, of profession and practice, as giving fashion and guidance to life, will be essentially ethical. We shall have a single standard in morals. Civilization or culture as a veneer over an underlying barbarism yields a double standard of morality. The revelations of diplomatic intrigue in recent months constitute the maximum expression of duplicity. Diplomacy as the profession of regard and fidelity while practising the "tooth and claw" of savagery and animalism will be impossible under the new education. A practice that is dishonorable and immoral between individuals cannot be honorable and moral between nations.

I mean to say then that education will be constitutive and a unifier of life. Its curriculum will consist of selected and proved life-values. Its subject-matter will be living issues, concerns, and problems. It will gear the individual up more highly and make impossible the present ethical dislocations, individual and national. It will identify conduct and character.

Chamber of Literature

LEE E. CANNON

The Eternal Conflict

A great prerogative of criticism is, to parody one of the hymns of the Church, "to knock the present age." One feels prone to agree with Professor Sherman (On Contemporary Literature, Henry Holt, 1917, $1.50) that we are, for the present at least, living in the worst of all possible worlds, not only because of the state of world politics, but also because of certain disintegrating tendencies which reveal themselves in contemporary literature. In the book

mentioned, these tendencies, together with some that are more hopeful, are discussed in chapters on naturalism—Utopian, barbaric aesthetic (Wells, Dreiser, George Moore); Realism (Bennett); Skepticism (Anatole France); Exoticism (Synge); Toryism (Alfred Austin); Aesthetic Idealism (H. James); Humanism (Meredith); finally, as Mr. Hackett wittily says in the New Republic, Mr. Sherman "relaxes cautiously, safe in the arms of Shakespeare". Seemingly, in Hackett's opinion, this is a horrible anti-climax!

Professor Sherman's criticism cuts in to the core of these tendencies. He not only has high standards of measurement, but tries to create standards in others. Now Mr. Hackett objects to standards, and with charming naivete and superficiality succeeds in convicting the professor of the crime of being decent, and finally damns him by putting him among such "sheep of instinctive obedience" to moral order, as P. E. More, W. C. Brownell, Irving Babbitt, Paul Shorey, et al. In other words, Mr. Sherman is a humanist. What a degradation this is to what many of the young progressives (in a circle) are pleased to call their minds, can be seen in Randolph Bourne's recent hysterical shriek against Paul Shorey's "The Assault on Humanism." At present, to be vital is the essential. To accept convention is to refuse life. To disapprove of vulgarity, to resent emphasis on "treacherous individual sensibilities" is to dam the current of the elan vital.

Some of us are inclined to agree with Professor Sherman that the great task of the twentieth century thinkers is to get man out of the nature into which those of the nineteenth put him. "Man must begin, know this, where Nature ends." Right here is a good place to call attention to the basis suggested for distinguishing between realistic and naturalistic fiction. Both represent the life of man in modern society, and are founded on the experience and observation of the author, "but the realistic novel is a representation based on a theory of human conduct; the naturalistic on a theory of animal behavior."

Although the heralds of the forlorn gospel of Humanism who sally forth in our day upon the "quest for the best" are subject to the scoffing remarks of the modern scions of the Bandar-Log, sit-

ting without fig leaves, under the tree of "contemporary vitality"; their fate is as endurable as is that of those vital voyagers who are adrift on the stream of natural impulse, until, spurlos versenkt by the popgun of their hypothesis, they are "swallow'd in Vastness, lost in Silence, drown'd in the deeps of a meaningless Past."

The devil—the printer's devil—by inserting a "not" in my reference to Mr. Lindsay, in the December BULLETIN, made me guilty of agreeing with Miss Lowell's classification of him. I protest.

News Notes

J. LESLIE LOBINGIER

Burris A. Jenkins has published a new book based on his experiences of six months in the Y. M. C. A. work at the front. Its title is "Facing the Hindenberg Line", and Fleming H. Revell is the publisher.

Rodney L. McQuary, formerly Professor of Biblical Literature at Eureka College, and now a chaplain in the National Army, was married to Miss Helen Longman on December 31st. The ceremony was preformed by the bride's brother, Rev. C. W. Longman, an old college friend of the groom.

Orvis F. Jordan of Evanston is this year Grand Chaplain of the I. O. O. F. for the Grand Lodge of the State of Illinois.

Members of the Campbell Institute will be interested in the efforts of Butler College to establish a Charles E. Underwood Scholarship Fund; the Indiana churches have been asked to use their educational offerings for the present year for this purpose.

Perry J. Rice is shortly to leave El Paso for Chicago. His pastorate in El Paso has covered a period of about nine years, during which time he has been active in both denominational and interdenominational affairs. For a number of years he has been president of the New Mexico-West Texas Christian Missionary Society. On March first he will begin his work as executive secretary of the Chicago Christian Missionary Society. He will secure funds for the development of the Chicago work, have much to do with the

planting of one new church a year (as at present contemplated by the Chicago society), and perform the other functions that such a office implies. It is possible that that the Institute men living near Chicago may give a dinner to Mr. Rice early in April.

The report of F. O. Norton's resignation in the last issue of the Bulletin was very much like one of the reports of Mark Twain's death, of which the humorist himself said that it was very greatly exaggerated. Dean Norton is still a member of the Institute, and intends to remain so.

Two of our members are now entitled to congratulations, Lin. D. Cartwright and Herbert L. Swanson. In the case of the former the reason is a girl; in the case of the latter, a boy.

On January 27th, Dr. E. S. Ames was the University of Chicago Preacher at Mandel Hall.

Howard E. Jenson's new address is 512 Webster Place, Milwaukee. During January he preached a series of sermons on the Social Value of Christianity, inviting public discussion of the various topics on each following Wednesday evening.

The Disciples' Publication Society reports that orders for the book, "Progress", are coming in constantly.

W. C. Macdougall and family are expecting to return to India next October. and are already arranging for passage.

W. C. Macdougall and his church in Waukegan have been trying to do what they could to meet the needs of the hosts of "Jackies" who come to their city from the Naval Training Station near by. But they are very greatly handicapped for lack of sufficient funds. There are probably more than a thousand men at the station who are members of the Disciples' church, or express a preference for it. Many of these find their way to Waukegan at the week-end, and Mr. Macdougall feels that the strengthening of the local church plant is of vital importance,—far more important in fact than would be the sending of a civilian chaplain to represent the Disciples.

E. S. Ames expects to publish a new book shortly, a series of five sermons preached in his church during December.

Campbell Institute Bulletin

VOLUME 14 MARCH, 1918 NUMBER 6

IN TIME OF WAR

How long, O God, shall nations lift up their hands to war?
How long shall we look fondly Thy Kingdom's triumph for?
How long shall kings and armies defeat Thy reign of peace—
Until Thy voice in thunder shall bid their strife to cease?

The pomp of martial triumph, the cult of armed might,
Sways people who still cherish a creed of pagan night.
The dawning of Thy Kingdom—the thousand years of peace—
Breaks slowly on the watchers from war who seek release.

The fountain-head of conflict (man's hate of brother man—
The greed that knew no bounding, whence floods of envy ran)
Dries slowly in the splendor that streams from out Thy throne,
Whose radiant light shall wither all fruitage but Thine own.

The seed of crude ambition, the lust of pelf and power,
Has borne its deadly harvest in this unholy hour;
Lord God, arise with healing and bring the world Thy peace,
Hate turned to love of brother, fraternal joy's increase.

Allay the greed of mammon, relax the straining hands
That grip the sword of conquest, and crimson peaceful lands—
Till crowns and scepters perish, and all the brood of hell
Who drive brave men to slaughter Thy justice shall dispel.

Till nations leagued with nations to work the will of all
Shall beat their swords to plowshares, and Thee their Father call:
Thy justice vindicated, Thy righteousness made sure,
Thy kingdom come in triumph, through ages to endure.

FRANK MONROE CROUCH.

Two Kinds of Reformers

It may have been just the accident of circumstance that Jeremiah influenced his age less than did Isaiah but we think it was also partly a matter of method. One was the weeping, denouncing kind of reformer. The other saw not less clearly the evil of the world, but still found a place for hope. His denunciations were not unmixed with appreciation of the good he found among his people. The way of all prophets leads to martyrdom but the prophet who, like Noah, preaches without effect, is the saddest spectacle. A great prophet should not sit Jonah-like under his gourd, jealous for his message but indifferent to his audience.

Two contemporaneous books illustrate the difference in method of which we speak. Orchard in his *Outlook for Religion* sounds the carping critical note. He sees all the evil in contemporaneous church life but he is color-blind to the good. He thinks the Catholic church is no longer catholic and the Protestant churches have lost their protest. He finds non-conformist churches completely conformed to this world. He hesitates between the notions that the future religion will be Romanist, or that of some brand new Protestant movement yet unborn.

The occasion of this jeremiad is that the churches are just now supporting their nations in the war against the atrocities of German autocracy. He finds no place for the notion that this may be due to intellectual blindness. It is the uglier thing of moral turpitude. There is no salvation in other than the Quaker attitude; but let us beware of the Quakers for they are luke-warm. We cannot believe that a man lacking faith in the vast majority of the human race can ever accomplish much as a prophet, though he diagnoses with much skill the sickness of modern religion. He is too much like the over-zealous surgeon who always counsels an operation.

Not less scathing is Professor Rauschenbusch when he chooses to be. He has indicted the age for its sins as well as the church. But he has never made the mistake of falling into despair. He does not waste pages in wailing because the church has no message and then fail himself to give a constructive message. In his *A*

Theology for the Social Gospel he works constructively at the task of giving religion a modern message. He desires to fulfil rather than to destroy.

It is here that men of our fellowship may learn a lesson. University trained men cultivate habits of analysis and criticism. It is one thing to handle a book or a theory without gloves; it is another thing to disbelieve in one's brethren.

In our great brotherhood which we serve can be found many things not pleasant to mention. We see ignorance and sectarianism and irreverence. A rampant commercialism has torn reputations to tatters to furnish a religious sensation for a price. The growing wealth of our people has made us fear sometimes the plutocratic control of great enterprises among us. We have seen honest teachers threatened with loss of position and good preachers driven into other communions. In current religious teaching the great Disciple plea is often caricatured.

But the presence of these things must not make us blind to the beautiful things among us. Thousands of plain people are living with piety and rectitude through our religious influence. If our colleges are fighting for their freedom, they have enough of it to turn out hundreds of men and women who are free. The Disciples have done their part in building up religious education, temperance reform, and latterly have taken a better part in missionary work. There is youthful enthusiasm and passionate loyalty in our ranks.

The prophet who would speak to our people cannot forever expose our sins to the public gaze. He must also learn to sympathize with our better qualities and build upon these the better thing we should be.

It is not because they are liberal that some men are hated; often it is because they are really hard and unsympathetic. It is the function of the Campbell Institute to foster a spirit among our educated men which is at once kindly and discriminating. We must speak the truth in love.

It will be gratifying to the friends of Drake University to learn that the immediate necessities of the school have been provided for by the Men and Millions Movement.

Chamber of Literature

LEE E. CANNON

I often used to wonder why our students who went abroad to study chose German instead of French universities. Of course, one reason was the energetic propaganda of the German schools. Another was the ignorance which has existed in this country about the opportunities in the schools of France. For such ignorance there is no longer excuse. The Society for American Fellowships in French Universities has just published, under the editorship of Dean Wigmore of Northwestern University Law School *Science and Learning in France* (McClurg, 1917, $1.50.)

This volume is a beautiful piece of craftmanship in book-making, and would cost much more if it were not endowed by the Society. Its purpose is to show to the American people the importance and the extent of the contribution of French scholarship. Each chapter is compiled by a committee of representative American scholars, and sets forth the facilities for study, laboratory and library resources, etc., in the different French universities. For example, Professors Carver, Deibler, Giddings and Ross present France's contributionin the field of sociology.

There are three valuable appendices, discussing educational advantages for American students in France: the French institutions of higher learning, their organization, requirements, etc.; practical suggestions for intending graduate students.

As stated in the preface, "the ultimate and cardinal mission of the book is an act of homage to French science." It is, however, more than that. It is part of a very necessary and opportune propaganda. French scholarship has certain elements that are admirable counter-irritants to the frequent narrow over-specialization of German scholarship. We Americans need badly to be inoculated with some of the French intellectual virus, and it is to be hoped that it will "take", lest we fall victims to the "Nemesis of Mediocrity."

As supplementary to this excellent book, I desire to commend to those who are unfamiliar with them, Barrett Wendel's *France of Today* and W. C. Brownell's *French Traits*, both published by Scribner's.

Chamber of Pastoral Duties

C. J. ARMSTRONG

A Pastor's Dream

Last fall, while sleeping on a Pullman, I had a most vivid and terrible dream. I dreamed that I stood in the center of the city (which I had but shortly before left for my present city) and beheld a most grewsome sight. In batches of three the children of the city were being brought forth and hanged upon a high gallows. The mayor of that city was master of ceremonies and his fellow-commissioners were his assistants.

My first thought when, in agonized sweat, I awoke, was: how glad I am that it was a dream. My second thought was: is it, after all, a dream? In principle, the dream expressed a solemn truth, a literal fact. The officials of that particular city had tolerated vice conditions, fostered saloon sentiment, and ridden into office through subserviency to base interests. Do not such conditions bear most heavily upon children? Are they not, because of money spent on vice and liquor, kept out of school, underfed, underclothed, compelled to go to work young, and subjected to unusually hard situations and temptations? Who are their real executioners? Are they not the voters who vote for corrupt and inefficient men, and the office-holders, who, by pandering to vice and liquor interests, curse the lives of born and unborn children? My third thought was: gruesome and terrible as it would be, the mayors and councilmen (and, also, voters) of most of our cities, by tolerating lawlessness and vice conditions, are doing unnumbered thousands of children far more injury than if they literally hanged them.

We do well to plead for the children of Belgium, northern France, Serbia and Poland—children, the tragic victims of the scourge of war. If we could keep silent, the very stones would cry out in their behalf. But let not our pulpits remain silent while politicians are the moral executioners of the precious young lives. You may be branded as an agitator, a pulpit ranter, a clerical nuisance. Rejoice and be exceeding glad for such denunciation "for the Son of man's sake" proves that your shots are going home. This age

needs the agitator—not the wild, brainless fanatic. Cold, indeed, must be the preacher who can refrain from wise but fearless agitation while the children are being morally murdered.

Chamber of Classical Languages

ROY C. FLICKINGER

As an outgrowth of the Conference on Classical Studies in Liberal Education, which was held at Princeton last June, has appeared a volume entitled *The Value of the Classics* (Princeton University Press, 1917; $1.). After a lengthy introduction on the "Present Outlook" by Dean A. F. West, in which the current situation is canvassed and the arguments pro and con are briefly restated, the addresses are given in full as delivered at the Conference. In no instance was the speaker pecuniarily interested in the cause of the Classics, a fact which obviated the possibilty of professional bias. Such men as Senator Lodge, the editors of the New York Tribune and the Sun, scientists who have been presidents of various learned societies of national scope, educators, and men of affairs were present and declared their faith in classical studies and a mighty protest against the possibility of their being displaced from their present position. Nearly 250 pages of "statements" follow from representatives of fourteen branches of study and activity, including Presidents Wilson, Taft, Roosevelt and Cleveland. The final chapter deals with statistics. Prof. Adriance of the Department of Economics and Statistics at Princeton contributes an especially interesting feature here; he had examined Dr. Flexner's deductions from the statistics of the College Entrance Examination Board with reference to classical teaching and declares that the figures have been "misused in a very extraordinary way." Mr. Flexner made an "improper selection from the data at hand," and created a "quite erroneous impression." The whole volume constitutes a store-house of up-to-date information and an invaluable addition to every classical library.

Nullum est jam dictum quod non dictum sit prius (Terence).

Pereant qui ante nos nostra dixerunt (Hieronymus).

Chamber of Systematic Theology

CHARLES M. SHARPE

New Ideas Concerning God

Christendom seems to have entered its *Goelterdamerung.* Germany alone seems to be finding its old God-ideas serviceable,—amended, it is true by appropriate infusions of Jehovism and Allahism. It is an indication of how thoroughly Chistianity as an ethical religion has penetrated the thought of the allied democracies that even in the stress of this war there has been no appreciable revival of Old Testament Jehovism, (except in the guise of Miliennarianism) but rather the search for a God-idea beyond any the past ages of faith have attained. It is the search for a conception of God which makes Him in and of the world while yet competent to the needs of the world.

It is seen now as never before how completely former ideas of God have been cast in the moulds of monarchial and autocratic politics. The essence of these ideas is that God is above and external to the world, albeit able to move upon and within it with almighty power according to His will. Whatever exists or comes to pass is by His will or permission. This view suits admirably with the German theory of government and is really the foundation of that theory. Only such a God could delegate such authority as the Kaiser assumes to himself as God's ordinance. But the doctrine does not fit the democratic theory that power resides in the people and comes up from them to their chosen rulers. In the earlier beginnings of democracy its advocates defended their theory upon a religious basis which did not seem at the time to require a break with the theological forms of New Testament Christianity. They resisted the usurpations of human monarchs upon the crown rights of Jesus Christ and of God in the realm of conscience. Their revolt was, in fact, but an abridgement of the divine right of kings, and not, at first, an attack upon the doctrine itself. But the revolt could not stop there. It has advanced to the complete rejection of the whole theory of absolutism, and today we have the dissolution of the fundamental theological ideas upon which the out-lived political and social theories rested.

The democratic conception of God is yet inchoate and tentative, but in essence it is the direct antithesis of the autocratic idea God is held to be in and of the world as the immanent and directive life of the sum total of reality. The world itself is growing and God is struggling in its struggles, advancing with its advance, afflicted with its afflictions, joying with its joys, doing the best he can in it and for it, and, upon the whole, doing well.

It is not altogether easy to see how this view consists with the Christianity of the New Testament formally considered, and one may miss some of the values which seem to have inhered in the old absolute conception. Indeed, no harmonization is possible if one is determined to retain the theological framework of the New Testament Christianity as indispensable to its spiritual and ethical power. It is only when one recognizes that spiritual and ethical Christianity is not bound to those theological symbols suited to monarchical and absolutist society, that he can see some real inner connection between modern democracy and Christianity —the Christianity of Jesus.

What, then, does Jesus' personal religion reveal with reference to the nature, being and power of God? Does it reveal the calm and passionless Deity of a platonized or stoicized theology? Is God throned afar witnessing languidly the struggles of the world? Is he a God of sheer omnipotence and omniscience lacking nothing to be the world's saviour except the undivided and energetic will to save? When one studies the religious speech of Jesus—and all his speech was religious rather than theological—he will be surprised to find how little of the strictly theological terminology of his day Jesus found it necessary to employ in his religious ministry, and how little he made of any merely formal idea. Take, for example, Jesus' conviction with reference to the power of God and what it could and would accomplish. Surely he did not feel that sheer power could or would be used of God to break down the human will or to promote moral ends. Is not this the teaching of the account of his temptation in the wilderness and upon the mount? The whole method of Jesus reveals a view of God as one who struggles with and in man for the development of moral and

spiritual life. His view of past ages of history is that God has been working—just as now he himself works. "I if I be lifted up will draw all men unto me."

Perhaps Jesus was not so independent of the thought forms of his day as to be able to conceive of God as actually growing and advancing with the struggles and growth of the world. Perhaps a God incomplete and immature would have seemed to him inadequate to the world's need. I say perhaps, because we in fact have so little upon which to base a judgement of Jesus' inner consciousness with reference to such questions. But we are living in a period two thousand years later than Jesus' day. We are in possession of the fruitful results of far-reaching studies in nature and history which compel us to face questions upon which he has given us no specific and direct light. One of these problems and the greatest of them all is just this of reconciling our faith in the good God and Father of our Lord Jesus Christ, with the facts of a world in which we are not at present able to recognize Him as absolute.

No one is inclined to be dogmatic here. We are all reduced to humility if we have any conception of the magnitude and difficulty of the problem. Personally, I feel that one can easily overdo the idea of the relativity of God until he becomes absolutely relative and negligible. I would prefer a treatment which makes him relatively absolute, and believe this would be more in accord with the facts of life viewed in a broad evolutionary manner. We must beware lest our theology ministers to pessimism.

I would like to call attention to a vigorous little volume *Do We Need a New Idea of God*, by Edmund H. Reeman, George W. Jacobs and Co., Philadelphia, $1.00 net. It frankly advocates the ideas popularized by Wells and others, and goes more deeply into the implications of them.

Chas. M. Sharpe has been granted a year's furlough by the Disciples' Divinity House to engage in Y. M. C. A. work in France. He expects to leave some time in March. We shall hope to hear from him when he gets on the field.

Chamber of Philosophy

J. E. WOLFE

The Ethics of Tolerance

Thru the kindness of one of the men of the church here I had my attention called to an article by Mr. Odell in the *Atlantic Monthly* for February, titled, "And Peter Sat By the Fire Warming Himself." Mr. Odell is distressed by the tolerant attitude and the lack of an aggressive spiritual leadership on the part of the christian ministry during the years 1914 till now. Let us take him as kindly and with real honest interest and ask what is the fundamental matter lying back of his own distress and the wide spread yearning for a voice that shall be as the voice of God to Humanity. For this voice men have had the habit of looking to the church, and the church has encouraged the habit. Why, then, do some feel a betrayal now? There come to mind four items that have caused the church to build up an ethics of tolerance and to lose its keen edge regarding the matters of social justice.

There is the doctrine of the natural and the supernatural which gives to us a mean estimate of the worth of human work and attainments and allows them only a temporal significance, a sand house built on the shore between tides.

Further, there is the doctrine of an early return of the personal Jesus who will then set up his own order of righteousness. And all of man's work that shall go into it shall be only his faith and expectations and willingness regarding the kingdom that Jesus will set up.

The punitive and backward-looking character of our conception and practice of justice as between the indvidual and the State, or as between Nations, is another significant fact.

Many have held to a sort of laissez faire theory based on a faith in the good and ever forward going natural order, or a blind or selfish assertion in the face of facts, that all that is, is good.

Now not one of these items appeals to the modern mind as true. The acceptance of an evolution by trial and error, the doctrine of democracy, the belief in the inter-relations of all things, the estimate of man's work as eternally significant and of highest worth,

social readjustment and the forward-looking character of justice, would all seem to tend to demand a constructive ethics rather than an ethics of tolerance. There would be allowed only that tolerance which is part of and native to a program and plan of positive life, a tolerance of disdain and judgemental discarding of impossible methods and means of doing the positive task in hand.

The deadlock in the world situation and the yearning in men's hearts for a voice as of God to all men demand a third-party, impartial, forward-looking and aggressive message, and one that shall come with prestige. That we have an ethics of tolerance seems clear from the fact that we are fearful of every creative movement, and treat them as disturbers and evil doers among men. We seem to organize life along the lines of suppression and static control rather than along the lines of expression, growth and guidance. And thus justice has been the bits to patch the past rather than the new cloth of the better future.

What seems to be needed, then, is a creative humanitarian ethics, a constructive attitude toward the social process giving a spirit quick to detect and ready to condemn with active indignation those forces that hold back and destroy. Only this sort of attitude and purpose produces a real spiritual leadership.

Chamber of Education

HERBERT MARTIN

War and Education

War has a decided tendency to monopolize the attention of the nation engaged in its pursuit. Among the lines of human activity, education is the first to suffer. The young men who are preparing themselves for their life work are the first to realize the needs of the war situation and the first to offer their services to their country. This war has already greatly effected the educational system. Universities and colleges, especially have suffered in enrollment and many have practically become ladies' seminaries. The high school has felt the pressure but not to so great a degree. Even

in the grades there is a tendency for boys to drop out and engage in gainful occupations on account of the demand for labor to supply the places of those called to serve in the army.

With the possibility that education may be neglected, it behooves educators and the government to put forth every effort to keep the educational facilities unimpaired and to continue educational progress. The indications are that this program is being carried out in our country. The war is teaching the need of education as it has never been taught before. The national government is now taking a greater part in educational development. The activities of the Department of Agriculture in fostering vocational and industrial education and of the Bureau of Education in carrying out its plan for the betterment of the rural schools are evidences of the present interest and trend in educational affairs.

Educational institutions are making many modifications to adjust their work to the new conditions. The Association of Presidents of State Universities has recommended the return to the quarter system as affording better opportunities to young people, who might need to spend a part of their time in productive activity, especially in agriculture. Greater attention is being paid to history. American historical scholars have organized a National Board for Historical Service, which will serve to develop historical activities and furnish accurate imformation regarding the war and its antecedents. Greater emphasis than ever is placed upon the teaching of patriotism and the schools are now active centers for war propaganda. The lessons of thrift, food conservation and mercy form a large part of the present educational program.

An Invitation

The Campbell Institute Bulletin is a free forum of opinion for our members. Neither orthodoxy nor heresy has any preferential treatment for truth does not need a wet nurse. Criticisms of previous articles may be sent by any one who can stand the recoil. Especially do we want to encourage our younger men to write for writing increases the audience of every man who achieves an effective style. Send in some good constructive idea expressed in three or four hundred words. It will receive fair treatment.

Chamber of Sociology

ROBERT E. PARK

The War and Eutopia

One of the most interesting contributions to the literature of the World War, which I have met recently, is a book just published by the University of Chicago Press entitled *The Millennial Hope: a Phase of War-Time Thinking.* The author is Shirley J. Case, professor of early Christian history and new testament interpretation.

If there is one thing more than another which distinguishes man from the brute creation it is his disposition to live in the future rather than in the present; to seek and find, in his dreams of a better world, an escape from the evils of his actual existence. One of the most persistent of these dreams that have haunted the imagination of mankind is that described as "the millennial hope." This book is a sketch, a sort of natural history, of that idea or ideal.

Without attempting to tell us its precise origin, Mr. Case describes the different forms this myth has taken in the history of the Jewish people; the circumstances under which it was transmitted from the Jewish to the Christian tradition, and the conditions under which it has again and again, up to the present day, been revived.

It is evident that this hope could not have persisted and withstood so many disappointments if it had not social foundation and did not respond to some deep-seated need of human nature. It is clearly a case of one of those illusions which Vernon Lee has described in her book "Vital Lies", by which human nature has so often helped itself to live in a world for which reason seemed to afford no adequate justification and from which existing knowledge offered no exit.

In all the darkest periods of man's existence he has always found comfort and solace in a vision of some Eutopia to which, he allowed himself to believe, he would somehow be miraculously transported. The Millennialists are like all the other social dreamers in this respect. They are like those Marxian socialists, the "final crisisers" as their fellow-socialists sometimes call them, who are just now

seeking their Eutopia in Russia, through the miracle of a general social uprising and revolution.

The analogy is sufficiently complete to make the moral of the book apply equally to the present day millennialists in the United States and the Bolchiviki in Russia. This moral may be stated in the form of a question:

"Are the ills of society to be righted by an early and sudden destruction of the present world, or is permanent relief to be secured only by a gradual process of strenuous endeavor covering a long period of years?"

Here as elsewhere mysticism seems to be merely a method of escaping the labor of clear thought and intelligent action.

What is Happening to "Progress"

Generous friends have made it possible for the Editorial committee to place a copy of *Progress* in most of the theological schools of America. This will help the oncoming generations of students to form a juster estimate of the Disciples. Our men would do well to place the book in local public libraries where an better interpretation needs to be given the people.

Especially noteworthy is the action of Mr. H. M. Merriwether, of Kansas City—a lawyer not in the Institute membership—who sent out a dozen copies to preacher friends with his compliments. He has set a good example to our cooperating members.

Meanwhile, there are still Institute members who have not ordered the book. Have we any members too conservative to read the book? Or is the seeming lack of interest due to "economic determinism"?

IMPORTANT NOTICE.

The officers of the Institute will hold a meeting at an early date to discuss the plans for the next annual meeting. Members are invited to send in suggestions to any of the officers, which will be given due consideration.

News Notes

J. LESLIE LOBINGIER

George A. Campbell has begun his new work at the Union Avenue Christian church of St. Louis, in which he was formally installed on Feb. 10th. His successor at Hanibal, Mo., will be C. H. Winders, who leaves Indianapolis after a pastorate of approximately ten years.

Edgar DeWitt Jones has begun a month's religious activity in the army cantonments of Texas.

Dr. Hugh T. Morrison of Springfield, Ill., is continuing his work in the various camps of the country, speaking under the auspices of the Y. M. C. A. on the general theme of sex life. On the occasion of his recent four days' visit to the Great Lakes Naval Training Station, he made impression upon every group of "Jackies" to which he spoke, and everywhere he was given an enthusiastic reception.

Carl A. Burkhardt has been at Plattsburg, Mo., for three months as pastor of the Christian church.

James E. Wolfe has been at Independence, Mo., for three months. He has been chosen as one of the war speakers of his district by the Public Information Bureau. As for his church work, he is just now especially interested in the church's decision to install a complete visible card filing system, and to put all records on a thoroughly business-like basis. His calendar has on the first page,—not a cut of the church —but an American flag.

Graham Frank, of Central church, Dallas, Texas, is distributing the minutes of the last session of the General Convention, containing the new constitution of the International Convention of the Disciples of Christ.

E. S. Ames has organized the material in the Psychology of Religion for correspondence work in connection with the American Institute of Sacred Literature.

W. G. Winn has been given a three hundred dollar raise of salary recently from the Irving Park church.

The Disciples' Congress will be held in Indianapolis this spring, the week following Easter. F. E. Lumley is secretary.

John Ray Ewers is spending a month in the south, speaking at various army cantonments.

Cecil J. Armstrong has been on the sick list. He spent the first two weeks of February recuperating at Lake Forest, Ill., where his daughter is a college student.

Earle Marion Todd is at present director of social service and pastor of the community church at Harlington, Tex.

William A. Crowley is at present with the central division of the American Red Cross, working with the Bureau of Development.

W. F. Rothenberger, after a ten year pastorate in Cleveland, has gone to First Church, Springfield, Ill. This is one of the oldest and strongest Disciple churches in Illinois.

C. H. Winders has been acting as emergency war pastor at Camp Shelby, Miss.

H. L. Willett was university preacher at Columbia on February 17; in the evening of the same day he addressed a large gathering at Cooper Union on the subject, "The War and America."

Charles O. Lee's new address is 847 Colton Street, Indianapolis. He is engaged in social service work, the chief phase of which is the superintendency of Flanner House.

Chas. J. Ritchey has been supplying vacant pulpits in Chicago and he has preached recently in Monroe Street and North Shore churches.

Perry J. Rice was welcomed to Chicago with a big Social Union Dinner March 4. O. F. Jordan was toastmaster.

O. F. Jordan will deliver his lecture "The Soul of a Boy," before the Woman's Club March 12. This will be the third presentation of this address in Evanston in a few months. It is a popular, though not unscientific study of boy behaviour at different stages.

Asa McDaniel has resigned at Rensselaer, Indiana, but has not not accepted new work yet.

The new tract "The Disciples of Christ" is meeting with favor. A special Chicago edition was distributed at the Perry J. Rice dinner. They are mailed one dollar for fifty. Send your order to O. F. Jordan.

Campbell Institute Bulletin

VOLUME 14 APRIL, 1918 NUMBER 7

LEAVES

One by one, like leaves from a branch,
All my faiths have forsaken me;
But the stars above my head
Burn in white and delicate red,
And beneath my feet the earth
Brings the sturdy grass to birth.
I who was content to be
But a silken-singing tree,
But a rustle of delight
In the wistful heart of night,
I have lost the leaves that knew
Touch of rain and weight of dew.
Blinded by a leafy crown
I looked neither up nor down—
But the little leaves that die
Have left me room to see the sky;
Now for the first time I know
Stars above and earth below.

SARA TEASDALE.

From *The New Poetry*, Macmillan.

Editorial Notes

The war is the big thing these days and most of us find ourselves talking about it, no matter what subject we are discussing. Our different department editors are invited to discuss the German contribution in the field of scholarship. Without desiring to deny the worth of German scholarship, is the popular estimate in America of German achievement not exaggerated? Several of our editors will answer this question from the standpoint of their departments in the next few months. Attention should be given the interesting suggestion of Dr. Park in this issue.

The preacher faces the question, Shall I preach about the war? Already the saints are complaining in some churches that the gospel has disappeared and in other churches the pews are empty, for the minister goes on with his sermons in blissful ignorance of this supreme moment in the world's history. Every sermon ought to take on color from the every-day life of the people and have not only a subject but an object as well. That will not mean presenting war facts so much as meeting spiritual needs arising from war conditions. The church may be a great builder of morale these days and may furnish the motive power to accomplish many community projects.

A number of inquiries have come with regard to a recent editorial in the *Christian Century* and certain other propaganda conducted by the editor of that journal. This campaign came as a surprise to the officers of the Institute and to the editorial staff of the BULLETIN and is in no sense inspired by them. At a recent meeting held to arrange for our annual program, this matter was discussed and the idea that the Institute would disband was regarded as facetious. We have the habit of listening to some old speeches on this subject periodically, however, and we shall doubtless hear them again this summer. Disbanding the Institute would need to be followed by the disbanding of the Disciples' Publication Society, Transylvania University and other institutions ad infinitum.

Chamber of Philosophy

J. E. WOLFE

How well do I remember the stress put upon the "historical setting" by teachers of homiletics. It seems to be related to "historical mindedness" in the study of profane history. This effort to enter into historical sympathy is one to feel the kind of problems, the sort of efforts made to solve them, and to live over with them consciously as one of them the experiences of the times and peoples one may be studying. We are not seeking any eternally unchangable political principles. And such would seem to be the case with the "historical setting". We try to live through with them their religious life, feel its problems and take hold of its interests.

This appeared more clearly to me in a position taken by Dr. Ames in discussing the meaning of supreme and intermediary deities. The supreme gods seem to be originally in the position of the intermediary ones. But as the "historical setting" of the now supreme gods became that of a past age and people they were removed spacially as well and because removed historically and functionally. And then there were accepted for the "historical setting" of the present and pressing problems intermediary gods leading in the work of the now. We get these results by a conscious modification of the God concept. We do do not ask what sort of intermediary the supreme gods need to work in the here and the now, but we ask, "Do we Need a New Idea of God?"

Or may the whole matter be likened to a play on the stage? If the play is one to give us the life of past times and peoples we have a "stage setting" dragged in from those times and looking like a real, every-day life situation of such times. We note a lot of "scenery" to make us at home in the times. We need to get "the historical setting", "historical mindedness." And when the play is over all this equipment and setting is put away in the stock room or trunks and kept there till we want to give another play, or shipped to the next town to put on the play there. How different from the every-day work shop and life settings, values and interests of the now.

Is religion a play with a lot of stage equipment, scenery, curtains to be lowered or raised just at the psychological time, lights to be turned on or off for effects? Or is it a matter of the values, problems, interests of life in and or all periods of its development?

Any way, the matter of getting the setting is to get at a feeling of the realness, the worth, the vitality of religion. As the problems change, as interests develop, our sense of worth will cool, unless we become as one of those who lived in the times in which the things taught and done were full of meaning. Hence a certain opposition on the part of some who cannot feel deep and religious meanings in our own life. Hence a certain misunderstanding of those who would seek to realize on the possibilities and give a religious backing to the values of our times.

Chamber of Education

HERBERT MARTIN

"Made in Germany."

This brand we trust has had its day. It will no longer be the guarantee of the best; it promises to become synonymous with the worst. For about a decade or more prior to the war the conviction was growing that education "Made in Germany" was in no sense superior to the work of our own great universities. The inwardness of the German kultur as revealed in the war must yield her a less central place in the sun. The German university will go into discard both because Germany has alienated herself from civilized peoples and because a training that lends itself so readily to frightfulness and so easily consorts with barbarism will not suffice for the world of the near future wherein righteousness and humanness shall dwell.

The new world order will not be built upon an ethics of force or might, on an education whose ideal is instrumental efficiency. After the sinking of the Lusitania Professor Royce cried out from the depths of his outraged soul "the German may know the psychology of the submarine but he does not know the psychology of souls." Selves in the new world order will no longer be de-

graded and regarded as mere instruments, agencies, or means toward the maintenance and perpetuity of a family or ruling class whose right is by divine decree; they will be esteemed rather as of worth in themselves, as ends and not as mere means. Social reconstruction will be based upon the recognition of the inherent worth of human beings, upon their right to self-expression, upon a respect for the divine urge in each to do his bit and make his life count. Humanness will supplant efficiency and displace chemistry and mechanics.

The German mind is made to order and "made in Germany." Early in the war Professor Ladd contrasted the German mind and the human mind. Wistar, in his *Pentecost of Calamity*, and others show how history, geography, and facts in general are subverted to serve the German idea. An American girl in a German school greatly perplexed a German schoolmate. This German girl was taught that there are only three races in America, Germans, Indians, and Negroes. As this American girl was obviously not German, what was she? The immediate educational program for the new world order will be the fashioning of a mind upon the firm basis of truth, and fact, and right. It must be a human and not a German mind.

Chamber of Old Testament

G. A. PECKHAM

When we read the Old Testament prophets we see that history is repeating itself in the present world war. So the great struggle and the kaiser in prophecy is a favorite theme in certain quarters. Some people with vivid imagination ignoring context and historical background are reading into the messages of the prophets predictions of the Hun and his atrocities. But there is no good reason to suppose that in the sermons to their generation they took any note of our times, even though some monarchs of the Assyrian and Babylonian empires have much in common with the emperor of Germany.

The boasting blasphemous Prussian kaiser presents many

striking parallels with the Assyrian Sennacherib who invaded Judah 701 B. C., and became the object of Isaiah's denunciaions. With both a treaty was nothing but a scrap of paper with no binding force. The oath of neither was worth the breath that it takes to utter it. Sennacherib as well as William tried psychology on his enemies. *Gott mit uns* is fairly balanced by the Assyrian's claim that Jehovah told him to go against the Holy Land and destroy it. He too undertook to trick his intended victims by means of a peace propaganda: "Make peace with me, and come out to me, . . . until I come and take you to a land of grain and new wine." *Schrecklichkeit,* or frightfulness, was often used by the ancient king also to impress the world. He tells us (Taylor Cylinder III. 1-7) that when he put to death the rebel chiefs of Ekron he hung their corpses on poles round the city. But he had no desire to gain a reputation for killing unprotected women and babies, for he let the innocent go. Conquests of non-resisting Bolsheviki filled both with pride. Hear the boast of Sennacherib: "As one gathereth eggs that are forsaken, have I gathered all the earth." It seems as if William has taken many of his plans and not a few of his boastings from this old Assyrian. (See Isaiah X, XXXVI and XXXVII.)

The vaunting Hun who violates every law of God without qualms of conscience; who is guilty of the blackest crimes known to men, and yet claims world dominion by divine right, may well read a prophecy of his own doom in the fate of his braggart prototype. But to conclude that the prophet in his denunciations had the kaiser in mind is to do violence to every sound principle of interpretation. The predictive element in Old Testament prophecy is based upon the permanency of righteousness and the certainty of the downfall and destruction of evil. We need expect to find no specific predictions of far distant future events. But we may read the ultimate success of every righteous cause.

Lin D. Cartwright is chairman of the state Bible school committee of Colorado. He issues an interesting weekly bulletin for the Colorado schools.

Chamber of Missions

EDWARD SCRIBNER AMES

It is important to remember that "missions" is a very comprehensive term and may include all sorts of religious promotional enterprises at home as well as abroad. It has seemed appropriate, therefore, to present here a plan which would be serviceable chiefly in America and for ministers. I have for some time been turning over in my mind the possibility of devising a plan for a circulating library which would make available to ministers of the Campbell Institute and others who might desire to participate, the latest books in various fields of religious literature. The idea occurred in thinking over the Tabard Inn Library which was an interesting experiment in the circulation of books of all kinds for the general public. It did not succeed as a financial venture, partly no doubt because it undertook too great a task. The idea suggested here is to gather a library of a hundred books or so to begin with and circulate them on the following terms. To become a member of this library association one would pay an annual fee of $2. Besides this he would pay the postage on each volume which he draws. This postage would of course be determined by the parcels post rates. It would be so arranged that the carton in which the book is mailed could be used for returning it and without even the trouble of addressing the package. The postage could be placed in the book and also the order for another volume. In this way the member would be able to have the use of books as soon as they are published and several months in advance of the date at which they appear in the city or town libraries and in advance usually of the time at which they could be purchaced through the trade. It would also mean that for the amount of postage varying from perhaps ten to twenty cents according to the distance of the member from the library he could have the use of a volume which to buy would cost from $1 to $2. It is possible to put this plan into operation very quickly. A young woman of library training and experience has looked over these suggestions and believes they are practical. It has also been approved by business men of experience in the book trade. In talking it over with two or three

members of the Institute it was so well thought of that the request was made to present the plan in this form to the members of the Institute with the hope of getting their opinion concerning it. The success of the project would depend obviously upon the number of those who would cooperate in it. It would seem as if there might be at least fifty men who would be glad to help in organizing it. If you would like to be one of that number, send in your name at once. It would not be the intention to limit membership to the members of the Campbell Institute. Rather it has been suggested that by starting it the members of the Institute might create an organization which would be of very real service to many ministers other than those of our circle. We have often desired to find ways by which our organization could be of practical value to the brotherhood. Perhaps nothing would be more in keeping with the spirit and purposes of the Institute than some such simple device as this for extending to larger numbers of our ministers the use of the latest and best religious literature. Address E. S. Ames, University of Chicago, Chicago, Ill.

Chamber of New Testament

CHARLES J. RITCHEY

It is somewhat hazardous to forecast what the New Testament commentary of the future will be, though it will not be fruitless to offer some criticisms and suggestions.

The conventional commentary is faulty in at least three particulars: 1)It gives undue promin ence to questions dealing with identity of author, provenance, destination, and related problems. 2)Its material of various types is mixed up in piecemeal fashion. The feeling for the book and its message as a whole is lost sight of in the maze of unrelated comments. 3)It presupposes a working acquaintance, or even a technical knowledge, of the original language, and consequently some skill in dealing with textual and critical problems.

The first point deals chiefly with the manner of investigation, the second and third with presentation. Problems of authorship,

provenance, and destination, if soluble, may be of some value in determining the meaning of a writing. The questions were first asked in an effort to establish or overthrow some standard of authority which had been associated with the books. Our present concern in essentially with the function of the writing as it circulated among its readers, and there it gets its meaning for us. For instance, no one need be disturbed by the uncertainty of the Fourth Gospel's authorship. The fact that it presents a Christian apologetic in terms of the widespread Logos teaching is of primary importance, for thus it related the Christian movement to a very forceful type of thought, and thereby gave the men and the Christianity of its circle a saving vitality. And incidentally, the fact that no New Testament books with the exception of the Pauline epistles, (and not all of them have clear titles), can lay claim to a definite authorship, does not give them any preeminence as interpreters of early Christianity. Other conventional problems are on the same plane and are sure to yield their primacy to the question of a book's historical function.

As far as the patternless mosaic of commentary interp retation is concerned, there is little likelihood of it being championed as a faultless presentation of ideas. The thought of any book is more continuous than the footnote comments suggest, and certainly more vital to the life which it expressed and influenced.

There is no question of the necessity of the scholar having a knowledge of the original language, or even of the occasional advantage to the average user of the commentary. But it is by no means of primary importance, and as used by most expositors is positively harmful in that it obscures what is more desirable, an understanding of the flowing and living thought of the book which is being studied, One should search the New Testament books in order to discover the historical significance of the religion they represent, and in commentaries this can be best portrayed by means of the reader's own language.

The editing of a commentary is difficult because of the wide diversity of its readers. For the preacher and scholar alike there is great need of commentaries which will interpret the problems

which the writers of the books faced and the solutions which they offered; while for the scholar there should be a supplementary treatise dealing with linguistic, textual and other technical matters. But the problem of combination is as yet unsolved.

The break with the old time commentary is close at hand. The coming of the war and consequent difficulties of publication and distribution disrupted some plans for a series of commentaries in which it was intended to attack the problems afresh. Such work as is seen in Prof. J. M. P. Smith's book, *The Prophet and his Problem* though in the field of Old Testament, indicates what must constitute the body of all new commentaries. In a year, more or less, there will appear a two-volume work (one volume of which is in manuscript form at the present time) which will be able to supply the preacher's need better than any set of New Testament commentaries, and the question of original language will not be raised.

The editors of the CAMPBELL INSTITUTE BULLETIN in reach of Chicago met recently and held conference on the policy of our monthly periodical. It was decided to invite the members to write the editor-in-chief on three matters:

1. Would you favor a change of name from BULLETIN to *Scroll* (though not involving former *Scroll* policies), or to some other name?

2. Would you favor taking subscriptions outside the Institute membership, though doing so without soliciting subscriptions? Shall we escape the charge of being "secret" by encountering the charge of being propagandist?

3. Would you favor solicitation of funds in the Institute for the considerable enlargement of whatever publication we issue?

The C. I. men of Des Moines had a fellowship dinner recently with George Campbell as the guest of honor. The problem of the Institute was the theme.

Chamber of Sociology

ROBERT E. PARK

A Wartime Suggestion to the Members of the Campbell Institute.

I might introduce what I have to say on the subject of the war by the remark that these are momentous days, days in which great changes are going on in every field of life and thought. I cut this out. It has been said.

What I should like to suggest is this: As a student of human affairs I should like to know what changes are going on in the minds of members of the Campbell Institute as a result of this war. I believe this would be information to all of us. I know, of course, that opinions with regard to war and peace; democracy and efficiency; competition and control; nationalism and internationalism;—all these, so far as they are matters of opinion, are at present more or less in a state of flux.

Opinions change easily; new habits are relatively fixed and stable. Habits represent the routine of our lives. They are not the product of reflection but of action. We formulate opinions, but we acquire habits. Opinions are often little more than the labels that we put on our habits. We can change the labels without our materially altering the habits.

Is the war making any deep changes in our sentiments and attitudes? Is it merely changing the labels?

I propose that we make an investigation of ourselves individually and corporately, in order to learn what fundamental changes are going on among us. Are we actually learning anything from this war or is it for us merely a strange and new form of excitement?

Now the way to answer this question, it seems to me, is to ask ourselves what we are doing this year that we did not do last, or the year before last? What are we doing in our churches? What are the members of the churches doing?

Has there, in any of our churches been anything done—anything really new or different—to improve the national morale?

We know what morale means by this time, I take it. It means,

for one thing, the ability of the nation to act as a unit and act consistently. A mob acts as a unit but a mob has no morale. It does not act consistently and on principle.

What has each of us, and the churches to which we belong, done to organize our neighborhoods and communities, in order to make the work that the community is doing for the war and the state more efficient?

Every one is doing something. How far have our church organizations been able to function in the national emergency? Most of the war work has been done, as we know, by agencies outside of the churches, improvised for the purpose.

What, finally, have our churches done to study the war and the situation to which it has brought us? What plans are we making for our churches after the war?

It seems to me these are important questions which deserve to be studied. What I propose, then, is that the Campbell Institute, at the coming meeting or earlier, if possible, formulate plans for the investigation of these or other questions; that on the basis of this survey we formulate plans and suggestions for further action looking to a new definition of the social program of our churches and the role that our churches should take in the work of reconstruction after the war.

My own conviction is that, if we are to get from this war anything that will adequately compensate us for what it will cost us, this work of reconstruction will be very far-reaching. If the church fails to participate in any important way, in this work of reconstruction, so much the worse for the church.

This is an opinion and a suggestion.

The church of which Clarence G. Baker is pastor in Indianapolis has just assumed the support of its own "Living Link", working under the joint control of the C. W. B. M. and the F. C. M. S.

T. E. Winter of Philadelphia will spend the month of April in war work at the camp at Newport News, Va.

Chamber of Classical Languages

ROY C. FLICKINGER

Few realize how extensive is the amount of classical literature which has come down to us. Quite apart from the almost innumerable complete works, the so-called "fragments" occupy thousands of pages. Whenever a word or phrase or one or more lines have been quoted by some ancient author from a work that is now lost, or whatever similar *disiecta membra* have been preserved by means of papyri finds, the remains have been carefully sorted into appropriate collections. Thus, in addition to the eleven extant comedies of Aristophanes, we have three fat volumes of Kock's *Fragmenta Comicorum Atticorum;* and in addition to the thirty-three extant tragedies of Aeschylus, Sophocles, and Euripides, we have a large tome containing Nauck's *Fragmenta Tragicorum Graecorum;* and so on in every field of ancient literary endeavor. The tragic fragments have long been in special need of revision in order to accommodate recent accessions to our knowledge and newly discovered fragments, and this has now been done for Sophocles. The best edition of the seven extant plays of this tragedian is the monumental work of Jebb. He had prepared materials for an edition of the Sophoclean fragments as well, but death intervened. The task has now been completed (1917) by Prof. A. C. Pearson of Cambridge University in three volumes of the same format as the earlier seven. To any serious student of ancient dramatic literature this capstone to the edition will prove a great boon. Perhaps I may be pardoned for referring to the satisfaction I derive from the fact that on pp. 16f of his introduction, the editor accepts, with due acknowledgments, the series of conclusions concerning didascalic numerals which I proposed in Classical Philology V, pp. 1-18 in 1910.

A REVIEW OF "PROGRESS"

"The Campbell Institute is an organization of ministers of the Disciples' church, whose studies have deepened their admiration of the principles and spirit of Alexander Campbell, while their obser-

vation of present conditions has quickened their sense of need for keeping abreast of all movements of thought. It is generally thought of among the more conservative as a very liberal body. This volume not only tells the story of the institute itself during its twenty years, but contains fourteen thoughtful papers in the religious field, all pitched in the key of progress. Professor MacClintock's paper on the religious value of the fine arts opens a new field of thought for many readers." *The Continent.*

The program of the Disciples' Congress April 10-12 is as follows: WEDNESDAY—Education among the Disciples, Joseph Todd; Training Ministers to Meet the Needs of the World, A. W. Fortune; Discussion, Joseph A. Serena. THURSDAY—Contributions of Protestant Reforms to the Church of the Future, J. D. Garrison; Discussion, J. W. Underwood; Some Superstitious Survivals in Rural Religion, Elvin Daniels; The New Clergy, W. T. Barbre; Discussion, A. L. Stamper; Some Modifications of the Plea During the Century, E. B. Barnes; Discussion, T. W. Grafton. FRIDAY —The Demand for Vital Religion, V. W. Blair; The Disciples in Cities, Perry J. Rice; Discussion, George A. Campbell; A Review of the Campbell Institute "Progress", W. C. Morro; Discussion.

News Notes

J. LESLIE LOBINGIER

Hugh R. Davidson of White Hall, Ill., has become a chaplain in the U. S. Navy, being at present stationed at the Hampton Roads Naval Training Station.

Prof. Lee D. McLean of Bowdoin has a daughter, Laura Miriam, born Jan. 10. He writes of the depleted ranks of Bowdoin's student body, saying also that nearly all of the undergraduates are taking either military or naval training.

We had hoped that at our annual meeting we might hear something from Burris A. Jenkins in regard to his experiences last summer but he is to return to the front again this summer, and will be in Europe at the time of the Institute meeting.

Dr. H. L. Willett is using 500 copies of the tract "The Disciples of Christ" with the imprint of Memorial church on it.

Clarence Reidenbach, who expects to receive his doctorate at Yale this spring, will succeed C. H. Winders as minister of the Downey Ave. church, Indianapolis. During the greater part of his stay in Yale, Mr. Reidenbach has been pastor of the Congregational church at Milford, Conn. His Ph. D. thesis is on "Patriotism as an Ethical Concept."

About a month ago the Campbell Club at Yale met to discuss Mr. Morrison's editorial in the *Christian Century* of Feb 21, "What is the Progressive Movement?" Some of the members write that that editorial is going to hearten a lot of men at Yale. It seems to have met with almost unanimous approval among the Disciples at New Haven.

J. E. Wolfe's church at Independence, Mo., was recently partially destroyed by fire. Plans are already under way for a new structure, and he is seeking suggestions from others who boast of model plants.

The present address of Perry Rice, new city secretary of Chicago, is 4653 Malden Place.

David H. Shields of Kokomo spent the month of March in religious work in Camp Shelby, Hattisburg, Miss. J. R. Ewers of Pittsburg recently spent a month in similar work at Camp Hancock, Augusta, Ga. Edgar D. Jones of Bloomington, Ill., has been at San Antonio, Tex., on a like mission.

Letters have recently been sent to all of our members announcing the twenty-second annual meeting of the Institute for July 23 -25. At the present writing the following members have already signified their intention of being present: C. J. Armstrong, W. H. Trainum, W. B. Bodenhafer, W. E. Duncan, E. A. Henry, F. A. Henry, W. E. Gordon, C. U. Collins, W. C. Macdougall, W. D. MacClintock, J. E. Wolfe, G. A. Peckham, O. F. Jordan, C. J. Ritchey, J. L. Lobingier. Others are still uncertain. By the time the BULLETIN goes to press, many other answers will undoubtedly have reached the Secretary. Do not hesitate to suggest a subject for a paper you are willing to read, on some topic related to the general theme, "The Church and the War".

Have you paid your dues?

O. B. Clark has been in demand during the winter and spring for a number of lectures. He gave a two week's series of lectures to the men of the national army at the cantonment at Des Moines on "The Growth of Germany and Germany's Ambitions." He addressed the Des Moines ministerial Association, March 4, on "The Third Term Idea in American Politics", and during the month of March is giving a series of lectures in Drake on "Historical Criticism." This latter is part of the popular lecture course given at the university during the year under the direction of Herbert Martin of the Department of Philosophy.

Perry J. Rice preached during Holy Week in Evanston church of which O. F. Jordan is pastor. His sermons were interpretations of the character of Jesus.

Herbert Martin is the retiring president of the University Club of Des Moines. It goes without saying that the club has had a good year and under efficient leadership has taken on new life. At the annual meeting on March 7, the guest and speaker was Major General E. H. Plummer of the cantonment at Des Moines.

T. C. Clark is coming into a much deserved recognition as a poet. His verses appear in many of the religious journals and in some of the big eastern magazines.

D. W. Morehouse lectured before the Jewish soldier's club, the Des Moines branch of the B'nai B'rith recently on astronomical achievements, accompanying the lecture with slides. Other Institute men will follow, each with a lecture: Clark, Golightly, Kirk, Martin, and Norton.

Dr. Willett's popularity as a speaker is indicated by the fact that he was called to Evanston three times in two weeks for special addresses to different organizations.

Herbert Martin preaches regularly for the church at Pleasantville, Iowa, to the delight and edification of the denizens of that county seat.

One of the features of the Congress in Indianapolis will be a review of *Progress* by Professor Morro.

Three Institute men in Des Moines have sons in the army, A. D. Veatch, S. Kirk, and O. B. Clark.

Campbell Institute Bulletin

VOLUME 14 MAY, 1918 NUMBER 8

THE SPIRES OF OXFORD.

I saw the spires of Oxford
As I was passing by,
The gray spires of Oxford
Against the pearl-gray sky,
My heart was with the Oxford men
Who went abroad to die.

The years go fast in Oxford,
The golden years and gay,
The hoary colleges looked down
On careless boys at play.
But when the bugles sounded war
They put their games away.

They left the peaceful river,
The cricket-field, the quad,
The shaven lawns of Oxford,
To seek a bloody sod—
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town.

WINIFRED M. LETTS.

Editorial Notes

The review of *Progress* by Professor Morro at the Disciples' Congress was in many ways the most interesting event of the session. One can see the Professor taking his pen in hand with a grim determination to be fair. At the same time he brings to his task a mind which has lived in the atmosphere of suspicion which our Cincinnati journal (and other journals) have found it popular to endender with regard to the Institute.

We think Professor Morro has in most regards succeeded in giving a fair review. He has not hunted heresy where it does not exist, though he has rightly called attention to certain features of the book which diverge from majority opinion among the Disciples.

The disappointing feature in the review, and the one which is not altogether disingenuous, is his effort to raise suspicion of the Institute having designs upon the brotherhood in the way of claiming leadership. His analogy of the Jesuits in the Catholic church was not friendly, to say the least, for the word has bad connotations. The membership list of the Institute, which is public property, ought to answer any suggestion of Jesuitical trickery.

The Institute does claim to be fundamentally a Disciple institution, though it has some members who are not Disciples. It does have interests larger than the service of its own members, for it believes that in bringing its membership to a larger efficiency, it will indirectly promote the welfare of the larger organization of which they are members. Few of the small group organizations of the world acquire outstanding leadership.

Were not the production of real books such a rare event among us owing to the gas attacks which are made on all but conservative writers, there would be no suggestion that the publication of matter for public use by the Institute constituted a claim to leadership. Unless *Progress* is an unanswerable book, and we do not think it is at all, neither the book nor the organization that publishes it will will ever seat its writers on thrones of power.

Professor Morro has rendered a real service, however, in raising the question of the function of the small organization within the greater. Would he have the large organization forbid absolutely

the principal of small groups? We hope our sociologists will make a statement on the function of small group organizations.

Ibsen in his strong play *An Enemy of the People* shows the dangers that may befall a liberal party. A town in Norway depends upon its baths. A liberal physician of the town discovers that the water supply of the baths is poluted. Faced with economic loss, the liberal party sides with the conservative mayor and mobs the offending physician. It is so easy in church situations to warn men with ideas about getting in the road of practical interests. It is even possible, as Ibsen says, for a liberal movement to become treacherous to its own cause and the worst obstruction in the world of progress. Only free speech and free investigation will save any movement from such a fate. If a religious movement has no other function than to raise and expend money, talking is an activity that must be directed wholly to the end in view. If the business of religion is to furnish a life program for our ever-changing conditions, we must hear things at times which depart from the old shibboleths.

The war books are coming in an ever increasing flood. Of trench stories, we have a great plenty. Of more thoughtful productons which will outlive the war, we have too few. So far as we know, the only book produced by a Disciple is Burris Jenkins' *Facing the Hindenburg Line* which is mentioned in the lists of effective reporting of conditions at the front. As others of our men go to the front, we shall hope that their impressions and reflections will be put in permanent form. One does not need to say that the men at the front have something else to do than write books most of time.

The decision of the committee to hold our next national convention in St. Louis is commendable. We need the convention, but it ought to be kept on a basis which will require the minimum of expense. A sane war program would be to keep the conventions in the center of strength during the war and avoid any campaign for numbers. Less than a thousand people have any sort of participation in our national conventions in actual fact and there is no point just now in encouraging the attendance of mere sight-seers. Some denominations will omit their national meetings but this seems like an extreme course not yet justified by the conditions.

Democracy in China

GUY W. SARVIS

There is a question in connection with the relation between foreigners and Chinese which is of the greatest practical importance. To what extent can we, as Christians, believing in democracy, differentiate between classes in our mission work? This question must be met on every oriental mission field, and there will probably always be a rather sharp divergence of opinion about it. Our answer to this question will probably determine also, our answer to the question, What shall we do about class distinctions within the Church? To take one of the commonest and most vexing questions. Can we expect an educated Chinese gentleman to become a member and have *fellowship* with a congregation consisting almost entirely of illiterate laborers? If not, ought we to encourage the organization of class churches? Such a program means that the churches for the lower classes cannot hope to be self-supporting. It means also that the spirit of fraternity which characterized the primitive church and which constituted a great part of its dynamic will be lacking. It means the adoption of a policy which has never been successful. Nevertheless the fact remains that probably never since the first centuries has there been a democratic church for any considerable length of time in any place except the United States, and it was possible there only because social distinctions were not considered important. At present, however, at least in urban centers in America, we already have class churches, and the tendency to develop such churches is ever stronger. In other words, it is only rarely that an educated, cultured American belongs as an active, democratic member to a congregation consisting predominantly of illiterate laborers, especially if he lives in a city or a section of the country where social class distinctions are emphasized. If democracy is disappearing from American churches, can we hope to develop a democratic church in this country in which social status is of such tremendous importance? The question is a most practical and pressing one. In the actual situation in which we find ourselves, what are we to do about the doctrine of human brotherhood—which the Chinese

in common with us Christians have so long held and so little practised?

I confess that I am unable to give a satisfactory answer, but as a student of sociology I am convinced that social classes will remain an inevitable part of human society. Just as we have changed our belief in the *equality* of men to a belief that all men are entitled to equality of *opportunity*, so we must restate our theory of democracy in such a way as to recognize the *fact* that men do belong to different classes. Just as there is differentiation of function in the biological organism, so there is differentiation of function in society, and it is inevitable that men shall in their religious and social interests be more or less closely identified with the group with which they are identified in their daily occupations. In the early church there was developed a supreme interest which overwhelmed all other interests, namely, an intense mutual love and a vivid faith in the immediate second advent, and so the slave could be the bishop and his master the layman in the same congregation. To-day Christianity does not constitute that supreme interest in the life of the average western Christian. Can we hope to have it constitute such an interest in the lives of the Chinese Christains? I hope for the time when Christianity shall so possess the world that it may be possible. It is said that in the trenches professor and peasant meet and fraternize on the basis of common manhood for a common cause, and both are greatly benefitted in the process,—and men are predicting a reconstructed democracy as a result of the war. Be that as it may, I believe that there is to come in the immediate future a period of social reconstruction analagous to the period of mechanical invention just past.

However, most of us feel that even political democracy, which, in form at least, is easiest of all to realize, is still remote in China. Can we hope, then, in the immediate future, for a church in which social democracy shall prevail in the midst of a society in which social status is so absolutely fundamental? In such a hope history is against us. Even in Rome the church became powerful only with the downfall of the Empire and its social structure. In mission fields where large results have been achieved, a low state of

culture has prevailed and social classes have not been sharply differentiated, or else the Christian movement has gripped only the lower classes. I believe history proves, however, that until the middle classes are largely influenced at least, little real progress is made in christianizing a nation. In view of all this, it seems to me that we most certainly cannot ignore class distinctions, and that we should probably recognize them more in the future than we have done in the past. Most especially I believe we should direct our most earnest efforts to the winning of the middle class.

"It is an arrogant, pushing thing, crowding itself into the thrones where it has no right. . . . Is not the whole sum of the matter this, that orthodoxy as a principle of action or a standard of belief is obsolete and dead? It is not that the substance of orthodoxy has been altered, but that the very principle of orthodoxy has been essentially disowned. It is not conceivable now that any council, however ecumenically constituted, should so pronounce on truth that its decrees should have any weight with thinking men, save what might legitimately seem to belong to the character and wisdom of the persons who composed the council. Personal judgement is on the throne, and will remain there,—personal judgement enlightenened by all the wisdom, past or present, which it can summon to its aid, but forming finally its own conclusions and standing by them in the sight of God, whether it stands in a great company or stands alone." PHILLIPS BROOKS.

Jasper T. Moses, who is now principal of the Centennial High school at Pueblo, Col., will return to the work of the ministry this spring at the close of the school year. He has held a pastorate at Carlsbad, New Mexico and has done considerable supply work since he has been teaching. He had expected to return to the mission work in Mexico but under the present political conditions this is impossible. He is an old newspaper man and has specialized in religious publicity and religious education.

Chamber of Pastoral Duties

C. J. ARMSTRONG

The Contagion of Depression

"There is indeed, in this long monotonous war, an epidemic, not considered of any importance by the medical profession, but striking none the less. The French use the word *cafard* to describe it. Have you heard of it? 'It is a definitely morbid state'—writes Pierre Mille—'and it comes from the continued pressure of despondency which ends by producing a real contagious illness.' " (*In the Heart of the Tragedy*, by E. Gomez Carrillo, p. 40.)

The English equivalent for *cafard* is spleen. It is produced by "nights spent in the trenches, continuous bombardments, weariness and ennui, sudden surprises," It attacks men of all the armies from the gay Frenchman to the warm blooded Anzac. In Germany it has wrought great havoc.

One interesting feature is that it becomes "a real contagious illness." It may be epidemic—just as fainting may become epidemic in a high school, or coughing in a crowed auditorium.

Is this not suggestion of the contagion of mental attitudes in our national life today? This long monotonous war, especially with the Germans gaining, as at the present, on the western front, is apt to produce a depression—a spleen—that, unless each resists may become a contagion of melancholy forboding that will weaken our national effort. On the other hand, to be optimistic, buoyant and fearless now will not only be a fine antidote for the pro-german poison, but, also, a contagion of patriotism that will strengthen the national morale.

Right here the pulpit has a great function and a splendid mission. To resist the millennarianism, pro-germanism and all that would oppress and depress the spirit; to reveal the righteousness of the war, the glory of sacrifice, the certainty of ultimate victory, and to exalt the glorious ideals of democracy that for security must rest upon Divine Fatherhood; to bring home to the people the conviction of God; to show that sacrifice, not hatred, will win the war;—this is to replace *cafard* with sound national health, the contagion necessary to final victory. The men at the front will

never lose this war. "Keep the home fires burning."

Chamber of Classical Languages

ROY C. FLICKINGER

I have long entertained an ambition of having a Sunday School class which would study the New Testament in original Greek. Last autumn this ambition had an oppurtunity of being realized. The chance came in the collegiate department of the University church here in Evanston, which of course is of the Methodist persuasion. The class will meet three or four times yet but is nearly enough a thing of the past to permit me to write of its achievements. The aggregate enrolment was a score, but I never actually had so many lined up at any one time. The maximum attendance was fourteen. Nearly all were entirely innocent of a knowledge of Greek and were apparently glad of an opportunity to learn a little of the language; but many of these dropped out in a week or two when it was brought home to them that in spite of its being a Sunday School class they were really expected to work a little. One or two others were already taking elementary Greek in college, and as many more had had more or less of it some semesters before. Naturally the last two groups proved the more steadfast. We began with Nunn's *Elements of New Testament Greek* (Cambridge University Press, 1914) and completed twenty-one of its lessons or about half the book. In January we began Mark's gospel in the original. For this purpose we used Drew's edition (Sanborn and Co.),which is provided with notes and a special vocabulary like an ordinary classical text for secondary schools. We shall probably cover somewhat more than half of this. For seventeen brief sessions of the class I consider this a creditable showing. Though the results were not all that I had dreamed, I feel satisfied and am glad that the chance was offered me. The students who have persevered to the end express themselves as well pleased with their progress, and even those who only came once or twice seem to think that learning the Greek alphabet and a few roots was well worth what it cost them. The officers of the department are frank

in stating that their expectations have been exceeded.

Chamber of Old Testament

G. A. PECKHAM

The history of Old Testament interpretation reveals some rare gems. In many of them it is easy to see that the exegete had little regard for the text and still less for the context. Sometimes prejudice, or an untenable philosophy, forces stange meanings on scripture. Rashi, to remove the stigma of lying from the patriarch Jacob, explains his reply to Isaac in Genesis 27: 19 as follows: "I am (the one bringing it to thee), but Esau is thy first-born." In verse 24 the moral difficulty is removed for Rashi because Jacob did not say, "I am Esau" but simply "I". According to Rashi's philosophy it was impossible for this old saint to be a liar. We know that Jacob not only could but did lie like many another another ancient Semitic gentleman.

In Rashi's commentary on Deuteronomy Rabbi Meir claims Mosaic authorship for the closing verses of the book, because "this book of the law" (Deut. 31: 16) must mean the entire Pentateuch. So God dictated and Moses wrote weeping as he wrote. Rabbi Levi ben Hama (Babylonian Talmud. Berachoth 5a) interterprets Ex. 24: 12 to make it serve as proof that the Law, Prophets and Hagriography, and both Mishna and Gemara were delivered to Moses from Sinai—a desperate expedient for making Moses the source not only of the Law and the rest of the Old Testament, but also of the authoritative commentaries. Mielziner in his *Introduction to the Talmud* p. 123, says that some legal traditions, for which the Rabbis could not find any biblical support whatever, were termed "traditional laws handed down from Moses on Sinai."

We are all familiar with the efforts to harmonize geology and Genesis by making the days, although they have evenings and mornings, in the first chapters into geological epochs. It is purely gratuitous assumption; for the science of the Bible is the science of the age and the community in which it was produced.

Indeed it must be, if the message was to be understood by those to whom it was given. In view of this fact, all objections on Scripture grounds to evolution, or any other tenet of modern science miss the mark completely. Its truth or falsity is to be determined by other criteria. Yet we shall have persecution for heresy so long as a few ignorant self-appointed authorities who feel competent to do the thinking for the brotherhood, can get a hearing and pose in the limelight as defenders of the faith. No doubt, they feel like the Roman Pontiff speaking 1870 A. D. *ex cathedra*: "But if any one—which may God avert— presume to contradict this our definition: let him be anathema."

When we learn that in the Bible religion doctrine is valuable only so far as it leads to right living and a Christ-like character, which in the sight of God are the vital matters, there will be fewer heart-burnings over little points of interpretation. Then persecution for conscience sake will die a natural death. Meanwhile let those who know little about the Bible and less of science practice wholesome restraint and exercise becoming modesty in charging their brethren with fatal error.

Chamber of New Testament

CHARLES J. RITCHEY

The Idealization of Early Christianity

It is a characteristic trait of humanity to look back to "the good old days", just as much so as to look forward to the millennium. Certainly Christians are prone to picture a model state of society from which modern Christianity has deviated. But what was the period during which perfect Christianity existed? The Roman Church would perhaps claim that "true Christianity" has always been represented by the Church. Certainly the restriction of the pure faith to the first three centuries was only possible to one who had disengaged himself somewhat from the traditional viewpoint. This process of pushing back the limits has resulted in free judgements regarding the early church fathers, the apostolic fathers, and even the apostles themselves, the tendency being to say that they

swerved aside from a line previously marked out. But such a process of thought always involves a once-given type, a perfect model, something to be restored.

But is it probable that such was the case? The gospels, the usual source for model Christianity, are themselves idealizations, and the earlier documents of Paul fail to disclose a picture of life any more pure than has existed at times both before and after. Paul was continually forced to deal with insubordination and immorality within the Christian group. He himself had no social program for the church, nor can any such program be found anywhere in the New Testament except by reading back the discoveries which humanity has since made by attacking its problems with ungloved hands.

If the process of idealization involves the postulation of something of which we cannot ourselves conceive, viz., an unnaturally given model, not a progressive evolution of a program, and if the facts do not support the hypothesis even if it be granted, in what way may we look at early Christianity helpfully and with appreciation? In the first place, it was a question and not an answer and by virtue of that fact it was able to perpetuate itself creatively. It did not present us with democracy, let us say, but it did help keep alive the problem of how to deal with humanity. And again, as for its appeal for us today, far more than offering us a copy, it offers a mystery and a challenge of the unblazed trail, the fresh inspiration of the morning. Thus we are linked with the past, not by the necessity of learning a lesson by rote, but by the great task of creating new possibilities for life.

While half the world burns up with hate,
While nations, breathless, wait their fate,
Our churchly scribes their pencils seize—
Not to preserve earth's liberties—
But on this question to advise:
"Shall we *immerse* or just *baptize*!"

THOMAS CURTIS CLARK.

Rauschenbusch on Baptism

"Patristic and scholastic theology bound it up with original sin. But we do not live in a realizing sense of demon powers, and original sin and baptismal regeneration seem to be marked for extinction. To say that Christ commanded it and we must obey his ordinance, is equivalent to confessing that the act has lost its enthusiasm and its religious conviction. It is simply an order, which must be obeyed. Why not connect baptism with the Kingdom of God? It has always been an exitand entrance; why not the exit from the Kingdom of Evil and the Entrance to the Kingdom of God? That would, under right teaching and with the right people, give it solemn impressiveness. It would make it a truly Christian act. Baptism has always been dogged by superstitions, and thrust down into paganism. The individualistic interpretation of it as an escape from damnation tainted it with selfishness. Contact with the Kingdom of God would restore baptism to its original ethical and spiritual purity."

From *A Theology for the Social Gospel*

Book Reviews

The Tree of Heaven, by May Sinclair. Macmillan, $1.60.

The war has not produced the volume of fiction which we might have expected. It is probably too early. *The Tree of Heaven* is in many ways the best piece of writing we have seen in war fiction. There is a social philosophy underneath it which makes the book one of more than mere entertainment. In its delineation of the awakening of the war spirit of England, it has followed the lines already laid out by Mrs. Ward and H. G. Wells, though England has been treated rather more kindly in this book. The sex element in the book is disgusting at times, and we cannot help but believe that it is a libel on England. What does the author want to do with this material, emancipate us or warn us? We are rather uncertain. Her tracing of the contest between individualism and the Vortex, or social mind, is most illuminating and helpful.

Can We Believe in Immortality, by James H. Snowden. The

war has quickened the interest in the perrennial theme of immortality. Professor Snowden is familiar with modern thinking, both philosophical and scientific. He examines with fairness the objections to the doctrine of immortality and then presents with clearness and conviction the favorable arguments. The book is a resume of the ideas to be found in the vast literature on the subject but offers its own fresh contribution to the subject. It is the sort of book which will be helpful to preacher and laymen alike. Macmillan, New York. $1.25.

Men in War, by Andreas Latzko. Boni and Liveright, New York. Trench stories that have a deeper meaning make up this volume. The writing is the most brilliant and powerful of anything we have yet seen of the war literature, having something of the vividness of a Poe tale, the psychological insight of a sketch by Balzac and the underlying motive of a socialist and a pacifist. The author is an Austrian officer. How he has been able to float his stories out into the western world is an interesting question. The book will live after the war and become a part of the effective propaganda in favor of world peace.

The Modern Library, Boni and Livenright, New York. A collection of the best of modern literature bound in charming flexible handy volumes in craft leather for sixty cents a volume is a real sensation these days. Two volumes of Ibsen furnish the cream of his writing. Shaw, H. G. Wells, Sudermann, Oscar Wilde and many others of the liberal persuasion are included in the series. Perhaps most of the books in the series are of a sort to stir up dissent in the minds of religious men, but just for that reason they will furnish us with a most valuable stimulus. The modern school of dramatists and novelists which acknowledges Ibsen as its spiritual father is the strong support of the anti-church movement of Europe today. It is our task to understand the enthusiasms of this movement.

The World War and the Road to Peace, by T. B. McLeod, Macmillan, New York. The pacifist has had the right of way in our literature for several years but there is arising a new type of interpretation which condemns war but finds that in some situations

it is the less of two evils. The little volume shows the absurdity of religious legalistic pacifism and examines the other types of pacifist doctrine. The author hopes for peace based upon law and supported if need be by force. Dr. McLeod is a preacher and this is his first book. His work is so well done that he will find an audience for his next offering.

New Members for the Institute

In recent years the material for membership has increased more rapidly than has our recruiting zeal. During the year a number of men have made overtures for membership and these will be proposed for membership at our next meeting. Each of our members should look around in his own school or in his own state for teachers and business men who would make good members, not forgetting missionaries, Y. M. C. A. men and other interested and qualified religious workers.

We need to invite the new members, so we shall not seem exclusive in our fellowship. Our constitution as it is at present would provide us with five hundred members instead of two hundred. We would not want our growth to be more rapid than our power of assimilation, but it should be the purpose of the organization to increase the membership greatly this year.

The BULLETIN could be a larger and more effective journal if the membership was large enough to support a more pretentious organ, and every satisfaction we have in our membership would be increased by the reception of men of the Campbell Institute spirit.

News Notes

J. LESLIE LOBINGIER

Harry F. Burns has accepted the position of pastor of the Congregational church in Champaign, Ill., adjacent to the university.

O. F. Jordan is being used occasionally by the Y. M. C. A. on the troop trains when conscripts are transported to camp.

Present indications point toward a successful annual meeting this year, in spite of wartime conditions. Twenty-five members have already signified their intention of being present. In addition to those whose names were mentioned in the April BULLETIN, the following men now expect to attend: E. S. Ames, W. L. Carr, T. C. Clark, J. R. Ewers, W. C. Gibbs, J. P. Givens, H. E. Jensen, Herbert Martin, F. O. Norton, P. J. Rice. A few others hope to come, but their plans are still too indefinite for them to say with any certainty. These are: H. M. Garn, R. R. Hill, H. J. Loken, C. C. Rowlison, C. C. Taylor. A. L. Ward. It is hoped that all who have not yet mailed their cards will do so without delay. Some splendid subjects for papers have been presented, but there is still time for others to be suggested, if they are mailed at once. The committee will meet to make the final selection of topics, and to arrange the program in the very near future.

Herbert and Mrs. Swanson expect to sail from San Francisco for Manila on July 27th, to begin missionary work in the Philippines. The date of sailing is such as to make his attendance at the annual meeting impossible. David H. Shields will be kept away by war work. F. E. Lumley will be on the farm—a soldier of the soil— during July. J. B. Eskridge will be kept fron our meeting by certain literary work in which he is engaged. A. W. Taylor will be either in the Y. M. C. A. war work or on a lecture tour in the west. Arthur Holmes will be busy with a full schedule of lecturing at State College, Pa.

On February 4th Vaughn Dabney sailed for France to engage in war work under Y. M. C. A. auspices. He expects to be away until Nov. 1st.

Perry J. Rice is now established at the Disciples' Headquarters, 1007 Association Bdg., Chicago. Ministers' meeting is held in this room every Monday at 10:30. Howard E. Jensen initiated the series of meetings in this room with an address on "Church Federation and the Social Consciousness."

John F. Stubbs is supplying the pulpit for the Monroe Street church, Chicago, at present.

Prof. J. Clark Archer of Yale expects to return to his duties in

New Haven in the autumn, after an absence of almost a year, during which period he has been engaged in Y. M. C. A. work in Mesopotamia.

Dr. C. M. Sharpe attended Easter service at St. Paul's, London. At that time he expected to cross the channel to begin his work in France in the very near future.

The following C. I. men have been appointed as delegates to the "Win the War for Permanent Peace" Convention, to be held in Philadelphia, May 16, 17 and 18, under the auspices of the League to Enforce Peace: C. C. Morrison, H. D. C. Maclachlan, J. S. Chenowith, E. L. Powell, J. R. Ewers, J. H. Goldner, and T. E. Winter. The entire Disciple representation numbers fourteen.

C. C. Morrison recently addressed the American Canners' Association, in convention assembled in Chicago.

W. G. Winn left Chicago ten days ago for New York, thence to embark for war service in France. His church gave him a great reception before he left and presented him with a purse of gold.

Joseph L. Garvin is now director of religious work at Camp Sherman, Chillicothe, Ohio.

Willis A. Parker has been on the sick list again. In February he underwent an operation for appendicitis, and he was compelled to absent himself from his regular teaching duties during the present semester. He is planning, however, to teach in the University of California summer school during the coming season. Next year he is scheduled to be at Columbia University as exchange professor.

The secretary will appreciate receiving the present address of E. W. Corn from any member who happens to have it.

T. F. Reavis writes of interesting work at Buenos Aires. He continues as professor of Philosophy in the union Methodist and Disciple seminary, as the vice-director of the School for Boys, which is also a union effort of the same two denominations. He is at the same time working for his Ph. D. degree at the National University of Buenos Aires.

H. C. Armstrong is soon to give all of his time to the work of the Association for the Promotion of Christian Unity.

Campbell Institute Bulletin

VOLUME 14 JUNE, 1918 NUMBER 9

Editorial Notes

We have heard members of the Institute declare that our summer meetings meant more to them than the conventions. The quiet of a small group interested in advanced problems has a charm all its own. The carefully prepared papers and the discussions resulting from these make each session a delight to the members. The program this year is organized around the war and will have a number of discussions which have never been adequately presented in the current literature. The Institute members who attend the meetings seldom have doubts of the worthfulness of the organization.

As the number of our members in distinctive war service increases, we find our interest in such work growing. We shall hope that some of our members in France may find time to send us an article for the BULLETIN on conditions "over there." We are realizing more and more that our ideal interests are all bound up with the fate of the wavering battle line of the Allies.

As the summer meeting approaches, we should give earnest heed to the question of increasing the efficieny of the Institute in the service of good learning and true piety. We can hardly be satisfied that either individually or as a group we have accomplished for the kingdom what we should. There are undoubtedly forms of group activity which would be of great service in these days. Especially should there be a greater and better literary output from our men. The world was never more hungry for adequate interpretations of our problems than now.

Dr. Arthur Holmes renders a service in his article in this number of the BULLETIN in exposing the dogmatism of certain scientific attitudes. The confusion of hypothesis with fact and the presentation of scientific hypotheses as arguments against religion indicates that amateur scientists are as human as amateur religionists. It is to be regretted that the limited size of the BULLETIN has required us to present the article in two instalments. It would make a good tract for use in our churches.

Chamber of Philosophy

J. E. WOLFE

A pastor friend of mine indulged, a few weeks ago, in the following phrase-making: "There is nothing left for the Christian to do but to seek shelter in the cyclone cellar of faith in God and not show his face until this terrible tragedy is past." I see reflected in this statement myself in a day of dogmatic and authoritative, static religious belief. It causes one to be conscious of "the relief of relativism". There is reason in the absolutist and static thought being pessimistic and cowardly in the face of our present state of affairs. There is reason for the glow and go with which the relativist faces these same conditions. He feels how much will be lost and how much the whole moral order depends on his personal, moral purpose and courage and action at these times and in terms of definite, relative support of any and even the least of the tendencies toward a better domestic and international order. Furthermore, he is looking toward the day when the world, war weary and disgusted, will rest awhile as the days in which using the background of the war costs and sacrifices he may in an actual effectual way build into the national and international order the moral and religious conciousness that is so much needed. There comes a conviction regarding the unworthiness of the contention that we want more faith and less theory. These days are bringing home to us with tyrannical force the meaning and necessity of an adequate theory, a more comprehensive philosophy built out of a larger survey, more careful classification and a more understanding

interpretation of experience, The disrepute and disregard of social, religious and political philosophy among some church folk and ministers in favor of practical religion will be displaced by a conviction that all practical religion must have some big and adequate philosophy lying back of and under it. When this theory shades off into faith one begins to feel an urge that it is all but irresistable.

It thus becomes an encouraging matter when no longer the social and pschological sciences are considered by theology and philosophy as dealing with mere appearances and the mere human but are accepted as the sciences fundamental to any significant and adequate theology and philosophy. To take these sciences so seriously as to write books concerning "Social Idealism and Changing Theology" and "A Theology for the Social Gospel", and "A Social Theory of Religious Education" is to give heart and directness to our religous thinking and purpose. Relativism gives a feeling of worth to our labor, the grit of eternal significance to our moral purpose and the hope of victory to every tendency toward wider sympathy and closer organization in human life.

Chamber of Classical Languages

ROY C. FLICKINGER

To teachers of second year Latin the war has been a blessing in disguise. At the very beginning of the conflict the New York Sun ran the following among the special dispatches from the front: Brussels, Aug. 8, 57 B. C. (delayed in transmission) — Horum omnium fortisssimi sunt Belgae. — Proximique sunt Germanis, qui trans Rhenum incolunt, quibuscum continentur bellum gerunt. C. Julius Caesar.

In this spirit Prof. Kelsey has just brought out an edition of the Commentaries in which the text is illustrated with photographs of the present struggle (Allyn and Bacon, 1918), and the search for points of contact in teaching has been prosecuted on all sides. I have kept no systematic list of such parallels, but a brief reference

to a few of these may interest members of the Institute. One writer has restudied Caesar's campaign's from the standpoint of present-day strategy. Names like Axona, Verodunum, and Suessiones are easily recognized as the Aisne, Verdun, and Soissons respectively. The constant digging of trenches, mass attacks, the use of mines and counter mines, of women's hair for making ropes, of unpalatable substitutes for bread are mentioned by Caesar and find analogues in the present struggle. It is interesting to note that he attributed the bravery of the Belgians to the fact that they did not permit the importation of intoxicants. In many instances modern instruments of warfare revert to ancient practices, of, for example, *Flammenwerfer*, and so-called Greek fire, also the use of steel caps. Caesar, of course does not provide the only parallels. Women workers in munition factories are mentioned by Appian, an anticipation of Red Cross nurses by Tacitus. Daylight saving was effected among the ancients by means of variable hours, the sundial automatically dividing the period between sunrise and sunset into twelve *horae*. Libius informs us that Fabius, the Shield of Rome, was fondly called *pater* by his troops, and that at once reminds of Joffre's sobriquet of Papa. It will be understood that the foregoing are only illustrations. The articles along these lines which I have happened to read would perhaps occupy forty or fifty pages, and I have probably missed a great many.

Chamber of New Testament

CHARLES J. RITCHEY

The Y. M. C. A. and other agencies are distributing countless thousands of pocket testaments to the men in service, and except in rare cases the old King James Version is used. In all probability the practical reason for this uniformity is the fact that the Authorized Version has no restrictions of copyright upon it, and is therefore cheaper.

But why choose one text or another? The recent translations (e. g., Twentieth Century, Weymouth's, Moffat's) are often urged on the ground that their freshness holds the attention much better than the more familiar texts. This is

true, but at the same time, being for the most part poorly tested by time and scholarship, they carry along false impressions and obscurities without number. Moffat was in such a hurry to publish that he actually omitted small sections, and certainly his English idioms seem queer at times. The Twentieth Century is "natural" in its style for most of us, but it skips rather lightly over many of the ideas of the original text.

The King James Version (or Saint James, as some more reverently call it), was not a fresh translation, but was almost a folk production in that it was based on several earlier popular editions of the Bible. Its text (speaking technically) is of the late Syrian type,—Byzantine, and contains all the various textual corruptions which crept in during the pre-scientific centuries. Having the weight of tradition behind it, this text maintained is authority over other translations than the Authorized Version. For instance, when Erasmus issued his first edition in 1516 based on Greek MSS., he omitted the "three heavenly witnesses" of 1 John 5:7 for the simple reason that only the Latin MSS. preserved the reading,— not even the late Greek. Some pious monk complained to Erasmus that the heavenly witnesses were not heard in his text. Erasmus replied that he would insert the reading if any one would produce a Greek MS. containing it. In a short time one was forthcoming, and Erasmus, good sport that he was, put the heavenly testimony in his third edition though the ink was hardly dry on his Greek authority. He certainly was scholar enough to know that the syntax that he copied was of his own century, and not of the first. The Authorized Version of 1611, which contains this atrocity as well as others, is chiefly valuable as a monument of Elizabethan English, though it has certain sentimental values.

On the whole the American Revised Version is the most accurate and usable, though it is by no means perfect. But the value of a certain version depends upon the use to which it is put. If the soldiers and sailors are to be coached in the stately diction of the sixteenth century, by all means let the Authorized Version be used. If we wish to make the New Testament modern in its language, if not in its thought, use the unofficial modern texts. The American Version has some

advantages too. But if, as rumor tells us, the India paper leaves are to be used for trench-made Bull Durham fags, any text will do, and we all hope the war is over before the boys get to 1 John 5:7.

Chamber of Old Testament

G. A. PECKHAM

The ethics of the Prussian Hun is a direct challenge to the religious ideals of the Old Testament prophets. With the prophets truth and righteousness are distinct attributes of God which he demands of all men who would be well pleasing to him. Righteousness exalteth a nation, while failure is written upon every thing that is false. Jehovah visits destruction upon Nineveh because the city is full of lies and plunder (Nah. 3:1). In harmony with prophecy we have another revelation equally divine, the moral system which is the result of human experience supplemented by the ideals of the choicest spirits of the race. It may be formulated into one short statement: It is impossible for society to be secure unless men are true, trustworthy, and respect the rights of each other.

The Hun in the face of all this is hoping to build universal empire upon treachery and violence. With him in theory and practice diplomacy is deception, and the murder of the innocent is justified as a military necessity while his armies play the hero upon defenseless babes and women. He has made lies his refuge; he has said to deceit, Thou art my father, and to treachery, Thou hast brought me forth. A true child of his parents he has fallen down to worship the devil of autocracy, and expects in return to receive all the kingdoms of the earth. In preparation for world dominion he sent his contemptible creatures into all nations to take the oath of allegiance with perjured lips that they might pose as citizens and be ready to strike their unsuspecting benefactors a deadly blow. His ambassadors are absolutely without honor, so we have the unholy spectacle of a Bernstorff, Von Papen, spurlos versenkt Luxburg of malodorous fame, and others, while receiving the courtesies of honored guests secretly plotting the ruin of their hosts. But wickedness, be it never so cunning,

is always fatally stupid at some point, so he has seen the most of his plans miscarry. The Huns thought to awe men and cow them into submission with their inhuman atrocities unequaled since the dawn of civilization. The world, however, refused to be scared, and is determined that such an ungodly people must be crushed. God's answer to their atrocities may be found in the first chapter of Amos.

The Prussian Hun with the insolence of self-reliant wickedness has defied God, ignored his spirit, and glorified brute force. Drunken with the wine of **kultur,** in his delirium he sees visions of world dominion and imagines himself a superman. But he is soon to find, what all the world besides has long since known, that he is nothing but a supercriminal who is doomed to destruction unless he can have a change of heart.

"For God is King of all the earth:
God reigneth over the nations:
God sitteth upon his holy throne."

Chamber of Pastoral Duties

C. J. ARMSTRONG

The War Chest

Various cities and communities are now being confronted with the war chest idea. It is offered as a substitute for the many campaigns or drives for money to finance the various activities such as those conducted by the Y.M.C.A., Y.W.C.A., K.C., Salvation Army and Red Cross. At first thought it is a catchy idea. It seems businesslike to have just one big campaign in a year instead of separate drives for many causes. It is claimed that the war chest saves time, strength and money, and, also, that it will provide the necessary funds.

The writer believes that the war chest idea is a menace to a really sacrificial backing of the men on the firing line.

First, it will yield simply the minimum asked for our various war activities outside of liberty bonds and war saving stamps. For instance, the one hundred million dollars asked for the Red Cross in the recent campaign, and each community's apportionment of that amount, was made before the great German offensive began. Now the demand upon the Red Cross (and allied activities, also) is twice or thrice what it

was estimated that it would be. How can this increased demand be met by communities that have adopted the war chest?

Second, thus it is seen that the war chest is not flexible enough for such a titanic undertaking as that confronting us today. It asks for a certain per cent of one's income and gives the promise that no more appeals will be made for one year. Today, with the great offensive in full swing, it must be evident that the war chest promise must be violated or that community's just burden must be shifted elsewhere. Patriotism cannot be computed in "per cents," nor can limits be placed to its demands. There is no patriotism that is "cheap" and "convenient."

Third, it does not possess those values that are found in "drives" and campaigns" Some of those values are: community enlightenment and enthusiasm, the discovery of stingyness and pro-germanism and their "weeding out," and, with every campaign, a deeper appreciation of our cause and the boys at the front. One campaign a year cannot accomplish nearly so much. Our Mayor recently declared in public, "We cannot have too many drives. Each drive does wonders for us here in Gary. The war chest idea is not favored here."

All who stay at home must so work and GIVE that, when the boys return, we can look them squarely in the eyes. This we shall not be able to do if we have placed convenience and "a per cent" against their blood.

Chamber of Missions

EDWARD SCRIBNER AMES

It may be said that it was the entrance of the Disciples upon missionary enterprises during their second and third generations which saved them from hardening of the arteries and premature death. At the present time it is the extension and deepening of missionary interest which is begetting a new lease of life and a second escape from death. While no one has ventured to make an efficiency test of the Men and Millions campaign thus far, it cannot be doubted that it has brought the denomination to consciousness of its responsibility and its opportunity. In view of the new scale of giving which the war has taught Americans our six million dollar crusade

does not seem so large as when it was launched, but it was a great conception in its day and it has created many new possibilties. The revelations which it has brought are not all equally flattering. For instance it does not heighten our complacency to learn that the entire undertaking has enlisted up to the present emergency drive only two thousand subscribers. That is a humiliating fact. It shows that missionary education has not really gone very far or very deep with us. We have lacked system and we have lacked deep and fruitful piety. Argument and criticism have been more characteristic.

In the new consciousness which is appearing the city churches are to be greater factors. They are more liberal. In them it is easier to secure cooperation and the adoption of new plans. They can be mobilized more effectively. But they need a great education and discipline in the matter of team work and community feeling. The inauguration of machinery in the interest of missions is helping to this end. In turn it will contribute to other ends also.

The Campbell Institute men have done good work in supporting missions. They have thus participated in the great unselfish, forward moving task which is their first concern. There are other equally important interests of the common cause which need the same disinterested aid from them. By their union and fellowship they have made themselves better helpers in these enterprises. In the future they will continue such service upon yet larger and more efficient plans.

The Progress of Science toward Ignorance

ARTHUR HOLMES

The path of the progress of science is strewn with the wrecks of religious faiths. The reason for the wreckage is not far to seek. Ask any man you meet today why the earth revolves round the sun and he ejects: "Gravitation!" with laconic finality. The same question in the seventeenth century would have elicited a devout "God does it." To experiment further inquire of any modern man why we have mosquitoes and not pteradactyls and he dismisses you with "Survival of the fittest." Early nineteenth century piety replied,

"Jehovah creates; Jehovah destroys; blessed be the name of Jehovah." The variation between these two sets of answers brings into sharp relief a popular feeling about the relation of science to religion, and the progress of science itself. To many persons science is knowledge; religion is ignorance; the progress of science is the advance of knowledge upon retreating ignorance. Now, as a matter of fact, such progress of science as that just illustrated, is not progress in knowledge or toward knowledge. On the contrary, if it is progress at all, it is and must be progress in ignorance and toward ignorance. To the truth of such a statement let scientists themselves bear witness.

To be brief and pointed we will let the scientist indicate how scientific progress conceived as knowledge supplanting faith, has in the two fields mentioned above, led to openly confessed ignorance. Let me restate the issue. The faith of old affirmed: "God guides the planets." Does gravitation explain to us what really does guide them? The old faith said: "In the beginning God created the heavens and the earth and all that in them is." Does evolution explain the origin of the organic world?

To treat the first question first,—does gravitation explain why heavenly bodies cling to their orbits? To mention at once both the testimony of Newton himself and also the more modern attempts to answer the same question, let me offer a summarized paragraph from J. Clark Maxwell, published in 1892 in his Matter and Motion. Newton, he points out, "says nothing of the means by which bodies are made to gravitate toward each other. We know that his mind did not rest at this point—that he felt that gravitation itself must be capable of being explained and he even suggested an explanation depending upon the action of an etherial medium pervading space. But with that wise moderation which is characteristic of all his investigations, he distinguished such speculations from what he had established by observation and demonstration and excluded from his Principia all mention of the cause of gravitation. The attempts made since the time of Newton to solve this difficult question are few in number, and have

not led to any well established result."

From this comprehensive quotation two kinds of ignorance appear: first, Newton did not discover why apples fall or planets strike; and secondly, neither could he by observation and demonstration, discover why, nor has anybody else been able to do so since. Newton wisely refrained from overstraining a method unfitted for the task. As a scientist he kept silent; as a philosopher he speculated; in both capacities he was fully conscious of what he was doing. In both he was also fully conscious of his ignorance. There was no answer to Leibnitz's assertion that if the moon revolved round the earth without a material connection between them it was a continual miracle. There is no answer to that assertion today.

With ignorance cloaking the figure of the mover of the heavens, let us search the organic kingdom for its originator. Why, for example, do we have horses? I take that animal for an example because evolution has done such a convincing piece of work by attempting to exhibit in a series of fossil skeletons how our modern horse originated in some prehistoric ancestor about the size of a fox, with many unequine characteristics including five toes on each foot, and how by sensible gradations this primitive animal evolved into the magnificent creature of today, with flowing mane and tail, proudly prancing on parade upon the nail of his middle toe.

This genealogy of the horse may be perfectly correct. In the dim and distant past the insignificant fox-like creature might have given birth to another creature a little like a horse, that creature to another still more like a horse, and so on, till lo, our steed stood before the enraptured eye of primitive man, ready to be saddled and bridled for enduring and faithful service. But why did such magnificent metamorphoses take place in such a line of beasts?

The survival of the fittest does not answer our question in the least. For we, like De Vries, are inquiring about the "arrival of the fittest." We know very well the modern horse survived, remained, is a remnant; that is a fact beyond dispute. He may have survived because he was fit to survive. But whence came his size, his mane, his tail, his one toe or any other organ of his body? He, like all his ancestors, when he first appeared to possible view by the finest microscopes

yet fashioned by the skill of man, was a bit of protoplasm, a fertilized germ-cell. Between him and anyone of his progenitors, in the beginning of their careers as germ-cells, science could not distinguish one atom of difference. All were exactly and precisely similar. More than that; to him like all of his ancestors, from the moment of appearance as germ-cells to their dying day there were added the same material constituents and all were subjected practically to the same environment. The nourishment of the whole race of horses was the herbs and the grasses of the field which was their home and habitat. Yet with the same beginning, with the same environment, with the same food, with nothing added that might just as well have made a mouse or elephant, the horse of modern times arose.

This in miniature contains all the problems of all origins. Tho I have compressed the question of the beginning of the whole animal and vegetable kingdoms into one apprehendable instance, I have not altered the problem. Anyone who can explain the origin of one horse, or one hair of his hide, can explain the origin of all horses, all animals, all humans, and the whole world. It is the old story of the flower in the crannied wall:

"Flower in the crannied wall,
I pluck you out of the cranny,
I hold you here, root and all, in my hand,
Little flower,—but if I could understand
What you are, root and all,
And all in all,
I should know what God and man is."

(To be continued next month)

H. W. Cordell, who has been teaching Economics at the State College of Washington during the past year, has been re-appointed for another year. He expects to spend the summer or at least a part of it at the University of Chicago, continuing his work toward the Doctor's degree. During the past Spring he has been preaching for the Federated church at Pullman, Washington, (a union movement of the Baptists and Congregationalists), while the regular pastor is in France in War work. It is understood that the Disciples were once a part of this Federated movement, but withdrew.

Religious Speakers in the Camps

J. LESLIE LOBINGIER

An increasingly large number of our members are being called upon to speak at the religious meetings in the army cantonments and naval stations of the country. Not a few are hesitant about undertaking the task, feeling perplexed as to the proper method of approach, and the appropriate themes for discussion.

Experience has shown that certain types and methods ought to be avoided: (1) Assuming the pathological. Camp speakers often address their audiences as tho all were men of low ideals and bad character. "However vile you may have been, however low you may have sunk," is no more appropriate a beginning for an address in a military camp than in a metropolitan church. Undoubtedly the assumption is sometimes true, but even in such instances that type of appeal is unfortunate, and psychologically unsound. When the assumption is false, the men rightly resent it. (2) As a rule religious speakers ought to omit all reference to sex temptations and the sexual sins. Many men drag this in at every opportunity, appropriate or inappropriate. And much repetition has dulled the force of the appeal for personal purity. This is a subject for none but specialists, to be presented in the camps in accordance with some definitely determined program. (3) Playing to the galleries is never appreciated. With the best of intentions men of forty-five and over frequently say: "If I were only twenty-five, how gladly would I be by your side in uniform." It is strange how often such a statement is resented. The men do not expect older men to be in uniform, and therefore no apology is necessary. But they are quick to realize that no one really knows what he would do in some other situation than that in which he actually is. (4) Strictly theological discussions are of course out of order. Propagandists and hobbyists have no righful place as speakers in the training camps.

It is of prime importance that men remember that their hearers are first of all, men, and in the second place, sailors or soldiers. They ought to treat them as the same kind of individuals that they are accustomed to see in their own churches or class-rooms. They should approach them,—not in

a patronizing way, on the one hand, nor with an over-emhasis upon the sacrifices they are making, and a degree of adoration that takes the form of gushing sentimentality,—but on the level, as man to man, in a sincere, genuine straight-forward way.

A speaker's message must be practical, and adapted to his group. The problems he discusses should be the ones that the men before him are facing in their transition from their old to their new environment. The religious addresses should help men to preserve their best ideals in the midst of a new abnormal life, and in many cases, because of the men's past experiences, they may serve to create those ideals. Whether a man discusses the war or not, he should show in illustration or in the spirit of his address that he understands clearly the background and the meaning and the ideals of this war. And no man should speak in a military camp on any theme unless he is convinced that ours is a righteous war. The content of every message ought to be sanely Christian. When speakers with misguided patriotism attempt to incense their hearers to hatred against the enemy they are losing a fine opportunity to show how we can consecrate ourselves to our Cause while we preserve every Christian virtue. Appeals to accept Christianity ought to be something more than mere blind appeals "to accept Christ." They ought to be constructive efforts to show what it is to follow in Jesus' way, in the camps, with one's fellows, at sea, or in Flanders.

Religious speakers who come into our camps from civilian life have a fine opportunity to influence men to recognize the nearness of God, and to cultivate a sense of intimacy with Him, on land or sea, in war and in peace; to exalt the program and character and personality of Jesus, with the appeal that his personality makes in every age and circumstance; to influence men to prepare rightly to live when this war is over; and to help men to preserve their Christian virtues and to exalt idealism in these days of crisis.

Late in April Leslie W. Morgan of London entered the service of the International Y. M. C. A. Hospitality League of his own city.

News Notes

J. LESLIE LOBINGIER

Guy Sarvis expects to sail for this country on July eighth. He is considering the matter of going to France in war work, but this is a matter not as yet determined.

Mr. Richard Dickinson, one of our co-operating members from Eureka, Ill., is expecting to be present at the annual meeting.

During the past month Errett Gates entered upon his new position with the legal department of Armour & Co., in their stockyards office in Chicago. He is now in charge of Welfare Work, Insurance, Investigation of Housing Conditions, etc.

William A. Crowley has surprised his friends by declaring that he intends matrimony before the end of 1918. His engagement to Miss Mary A. Roberts was announced a week or two ago.

Professor R. E. Park, our Vice-President, has gone to New York to carry on his investigation of foreign language newspapers in this country. This investigation is financed by the Carnegie Foundation. Prof. Park read a paper on "Methods of Publicity" at the recent conference of Social Workers at Kansas City.

Herbert Swanson was ordained as a missionary on May 19.

Rodney L. McQuary, a chaplain with the 333rd Heavy Artillery, recently spent some little time at Camp Grant, in the interests of the Third Liberty Loan.

Henry P. Atkins recently spent a month at Camp Funston, Kansas.

V. T. Wood has left Canton, Mo., to enter the Y. M. C. A. work at Camp Taylor, Louisville, Ky.

The University of Chicago Press announces the publication of a new book by Roy C. Flickinger, "The Greek Theater and its Drama." We shall hope to have one of our classical scholars present a review of the book in the near future.

Get a New Member

In this copy of the Bulletin will be enclosed one or two membership blanks. If you have names that you would like to propose for membership in the Institute, kindly fill out one

of these blanks, and mail it to the President, E. A. Henry, University of Chicago or to the Secretary, J. L. Lobingier, care Y. M. C. A., Great Lakes, Ill. There are many reasons why this year should bring a large number of new members into our fellowship. If you know of any men who possess the equipment and the spirit, for which the Institute stands, do not neglect suggesting their names.

The Annual Meeting

The complete program for the annual meeting will appear in the July issue of the Bulletin. Suffice it to say at present that the following papers are assured:

J. R. Ewers: Our Church after the War.

E. S. Ames: How Our Philosophies have been Changed by the War.

J. E. Wolfe: German Philosophy in American Universities.

R. E. Park: What can the Church Do to Make Democracy Safe for the World?

L. W. Morgan: The War and the British Churches.

W. A. Crowley: The Religion of the American Red Cross.

O. F. Jordan: How Far are our Liberal Religious Views of German Origin?

Remember the dates: July 23rd, 24th and 25th. And the place: The Hyde Park Church, Chicago.

An Important Request

The Secretary hereby makes a very earnest appeal to all members who are in arrears on their dues to mail checks without delay. The Treasurer's books show at present a considerable deficit, which could be very easily taken care of if a goodly number of our members would pay the amounts of their indebtedness. At least two statements have been sent during the year to every man in arrears, and it is earnestly urged that these statements be heeded. The Institute's good name should not be endangered by its inability to meet its bills promptly. Look up the old bill for dues, and mail a check today!

"Progress" for One Dollar

The Editorial Committee has decided to close out its stock of *Progress* in the next sixty days and settle in full with the Guarantors, so the whole enterprise may be reported to the annual meeting as a closed transaction. One hundred volumes are being offered at a dollar each. At this price no Institute member should fail to have a copy. Men who have already purchased should circulate the book in the circle of their friends. Send your order to O. F. Jordan, 831 Washington St., Evanston, Ill.

Campbell Institute Bulletin

VOLUME 14 JULY, 1918 NUMBER 10

Editorial Notes

The war is weakening denominationalism. One only needs to study the social structure of these religious groups to realize why this is true. It is not simply that the ideas which originally characterized the groups have become antiquated. The social basis of the grouping is passing away.

Before the war, we were being divided into groups ever more hostile. The socialists were not democrats for they preached "class consciousness" and called themselves the "working people" to the detriment of the rest of us. The parlor socialist was not a real socialist. He esteemed socialism for the same reason as he did high-balls—naughty things must be nice. The organized trade union movement was another group. Employers' associations created caste and Wall street became the name for a definite social class.

Denominations were originally social groups quite as accurately delimited. American social aristocracy has been Episcopalian. The educated middle class has been Congregational, especially in New England. Unitarianism, though professing to be liberal, only produced a further differentiation of this sect, more opinionated and exclusive. Wealthy and successful factory owners and business heads became Presbyterian. Rural people of English extraction became Methodists while the Scotch-Irish in the open country often became Disciples. Even in the cities the two last named denominations tend to recruit people of rural origin. Christian Science recruits weary business men and female social climbers somewhat below the level of Presbyterians. Christian Science blacksmiths are as scarce as Christian Science university professors.

War is a great leveling force. A regiment of well-trained negro

soldiers now commands a respect never given the individuals composing the group. The Jewish regiments drilling in New York command admiration. We are taxing wealth in a way to break down our plutocracy and we are at the same time cutting off the opportunity of the meddlesome walking delegate with his flaming appeal to prejudice. While these deep and fundamental class antagonisms are being burned up in the furnace of war, it is not strange that denominationalism has grown steadily weaker.

The success of the Y. M. C. A. has furnished a pragmatic argugument against the efficiency of denominationalism. Men will not want their worship in an Association building but they will want a religious organization for the whole population which will get things done for the kingdom with the brilliant execution of the man who wears the red triangle.

It is a great time to preach the unity of believers in Christ, not in terms of apostolic succession nor in the formulas of a legalized plan of salvation, but in terms of brotherhood in Christ Jesus.

Campbell Institute Meeting, July 24-26, 1918

GENERAL THEME: THE CHURCH AND THE WAR

Wednesday, July 24

Morning Session, 10:30 a. m.

Paper, "How our Philosophies have been Changed by the War," Dr. Edward Scribner Ames

Review, Howard E. Jensen

Afternoon Session, 2:00 p. m.

Paper, "German Philosophy in American Universities" James E. Wolfe

Review, Dr. Clarence Reidenbach

Appointment of Committees

Paper, "How Far are our Liberal Religious Views of German Origin?" Orvis F. Jordan

Review, Charles J. Ritchey

Evening, 5:30 p. m.

Outing—Auto Ride and Picnic. (The Chicago members will act as hosts.)

Thursday, July 25

Morning Session, 9:30 a. m.

Paper, "What Can the Church Do to Make Democracy

Safe for the World?" Dr. Robert E. Park
Review, Cecil J. Armstrong
Paper, "The War and British Churches," Leslie W. Morgan. To be read and discussed by H. J. Loken
Afternoon Session, 2: 00 p. m. Business Session.
Report of the Editor, Orvis F. Jordan
Report of the Editorial Committee, Dr. H. L. Willett
Report of the Nominating Committee
Report of the Secretary-Treasurer, J. Leslie Lobingier
Business Period
President's Address, Edward A. Henry
(Continued on page 169)

The Progress of Science toward Ignorance

ARTHUR HOLMES

(Continued from last month.)

But to return to our specific question, stated so well by Henry Drummond, "What determines the difference between different animals? What makes one little speck of protoplasm grow into Newton's dog, Diamond, and another exactly the same into Newton himself?" Drummond himself immediately answers, "It is the mysterious something that has entered into the protoplasm. No eye can see it. No science can define it." He hints at a possible solution in the words "mysterious something" which might readily be seized upon by those who "believe in" Heredity as fully and sufficiently covering the case. Despite the capital H, and despite the awesome "believe in", I am compelled to shatter such a shining hope by quoting an specialist on heredity, J. A. Thomson, whose words are devastating to primitive thinkers who conceal spirits under capitalized verbiage. "The organism", says the believer in heredity, "and its inheritance are, to begin with, one and the same. . . . The expression of this inheritance in development results in the organism. Thus heredity is no entity, no force, no principle, but a convenient term for the *genetic relation between successive generations* and inheritance includes *all that the organism is or has to start with in virtue of this hereditary*

relationship."

Just to show that he is not a mere empirical materialist, I will add this from the same author, "The fertilized egg-cell implicitly contains in some way we cannot image, the potentiality of a living creature." Again let me caution the eager reader against seizing upon the momentous word "potentiality." It has no meaning here; it is just another "*Ignoramus.*" Thomson serenely confesses it himself: "How are the characteristics of the organism potentially contained within the germ cells? How do they gradually find expression in the development? What is the nature of the compelling necessity that mints and coins the chick out of the drop of living matter? The solution still is far off, and perhaps we will never get beyond saying that a germ-cell has the power of developing just as a crystal has the power of growing."

If we turn to other authorities the verdict is the same. When the highest living authority in biology, Dr. William Bateson, President of the British Association for the Advancement of Science, spoke on this subject in 1914, he merely emphasized our ignorance with a clarity commensurate with his own clear thinking in the words: "The allotment of characteristics among offspring is accomplished by a process of cell division, in which numbers of these characters, or rather the elements upon which they depend, are sorted out among the resulting germ cells in an orderly fashion. What these elements, or factors as we call them, are we do not know. . . . But it seems to me unlikely that they are in any simple or literal sense material particles."

Here we have the question pushed to its limits. Note, first, that the characteristics of off-spring, namely, sex, size, color of hair, five toedness or one-toedness, or any other inherent quality depend upon "elements" or "factors",—which, by the way, are imaginary, but let that pass. They form the outposts of biological research, the extreme limits of imagined hypothesis, the elements of character. I mean that a young animal may be quartered, the quarters cut up into pieces, pieces into particles, particles into cells, cells into characteristics, characteristics into "factors." This is the limit of division.

Now, what is the origin of the factors,—granting, of course, such things really exist? President Bateson replies with the candor characteristic of the first-rate scientist, "As to the origin or source of these positive separable factors, we are without any indication or surmise. . . . How they arise and how they come to take part in the composition of the living creature . . . we cannot conjecture."

We have traced the origin of any animal in all its parts to the limit, namely, to the origin of the "factors" or "elements" the origin of which we cannot even conjecture. But on the way there was one side track we have not followed to its end. That was contained in the words of Dr. Bateson spoken concerning the properties of the factors which enable them to divide up or arrange the characteristics of an organism. After denying they are material he says, "their properties depend upon some phenomenon of arrangement." The arrangers are themselves arranged! The cinematographic cartoon draws itself; the dead bury their dead. This is that fatal serial story, continued-in-our-next, *regressus ad infinitum* obsession of the inductive science which assumes it has achieved a solution when it has substituted an endless story for explanation. Long ago Leibnitz pointed out the fallacy of this common procedure and it is the same tendency Swift pierces with one of his apt, ironic shafts:

> "So, naturalists observe a flea
> Has smaller fleas that on him prey;
> And these have smaller still to bite 'em;
> And so proceed *ad infinitum.*"

In view of this ignorance of experts what shall the layman do? First, since it is the scientists who confess this ignorance, he need have no fears for science. In other fields the edicts of science are true and certain altogether. In this particular field of telling who or what swings the planets in the firmament, or who or what originates the mosquito or the mastodon, the only possible progress science can make is to feel its faltering and penitent way out of the abysmal darknesss into which its conceit has plunged it to take its place upon the only solid bit of knowledge it has in this

realm of human experience. And that knowledge is the humble confession: "*Ignoramus*", if not "*Ignorabimus.*"

But, secondly, the common man may take a lesson in crime from that arch-Agnostic, Huxley, who thus "expresses his absolute faith in the validity of a principle, which is as much ethical as intellectual . . . . that it is wrong for a man to say that he is certain of the objective truth of any proposition unless he can produce evidence which logically justifies that certainty," and then declares his absolute conviction in the Copernician system when there was not a whit of "logical evidence" to justify him. The common man sinning in a lesser degree, can *believe*. He can yield to the temptation almost pathetically described by Huxley watching the developing embryo pass from formless protoplasm to perfect "contour of body", confirmed materialist tho he is, is "almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist with his plan before him, striving with skillful manipulation to perfect his work.

For aid and comfort in such a yielding one should not forget the belief expressed by President Bateson that the final formers of animal bodies and human characters are not "in any simple or literal sense material particles." Why not, then, break the endless chain by the simple expedient of postulating a spiritual Being hinted at by our own spirits, who like ourselves, though superiorly, arranges all? I, for one common man, do not hesitate to rush in where agnostics fear to tread. Borne up by a practical faith I dare to pass beyond the meager satisfaction of the "How?" and answer those other more eager questions of my soul "What?", "Why?", "Whence?", "Whither?", by boldly ending the infinite series with: "In the beginning, God."

Wallace Payne has made the shift from the professor's chair to the field work of the C. W. B. M. without any break in his efficiency. He secured a forty thousand dollar gift the other day and he can do other things besides raising money.

A Book Review

SHERMAN KIRK

The Greek Theater and its Drama, by Roy C. Flickinger, Ph. D., Professor of Greek and Latin, Northwestern University. The University of Chicago Press, Chicago.

The above is printed on the titlepage of a new book of 358 pages, with eighty illustrations carefully selected from a variety of sources. The book is bound in beautiful blue cloth with gold coin design and letters on the cover. It is a timely and interesting book not only for specialists but for the general reader. Professor Flickinger has made a fine contributation to a branch of literarure that is much needed in better understanding and appreciating the classical drama.

In the preface the author sets out three objectives which he had in mind in writing the book. The following is a condensed statement in the words of the author, in which he sets forth his aims: "First—to elaborate the theory that the peculiarities and conveniions of the Greek drama are largely explicable by its environment, in the broadest sense of that term.—Secondly, to emphasize the technical aspect of ancient drama. Technique has largely escaped the attention even of our playwrights, some of whom attempt to produce plays that will have none. Most of our classical scholars, also, study and teach and edit the dramatists as if they, too, had been equally slipshod. . . . . Thirdly, to elucidate and freshen ancient practice by modern and mediaeval parallels." The author has succeeded admirably in carrying out this three-fold purpose.

The introduction may seem to some disproportionately long since it covers about one-third of the entire reading matter. However it is broken into three well-marked divisions, headed respectively, (1) The Origin of Tragedy, (2) The Origin of Comedy and (3) The Greek Theater. The subjects are treated in a very thorough and interesting manner much data being used that has not long been available especially in regard to the theater and its arrangements and construction.

Following the introduction are nine chapters, I The Influence of Religious Origin; II The Influence of Choral Origin; III The In-

fluence of Actors; IV The Influence of Festival Arrangements; V The Influence of Physical Conditions; VI The Influence of Physical Conditions (Continued); The Unities; VII The Influence of National Customs and Ideas; VIII The Influence of Theatrical Machinery and Dramatic Conventions; IX Theatrical Records. These are followed by an index of passages and a general index.

Professor Flickinger deals with his task in a very scholarly manner. He has read widely and shows a very unusual familiarity with dramatic literature of all periods and peoples.

The arrangement of his material is excellent, the illustrations from art and literature are well chosen and the explanatory notes are illuminating and not too detaining.

The book is written in a simple, concise style with an energy of expression and interest that easily carry the reader on to the last word.

Chamber of Old Testament

G. A. PECKHAM

In Isaiah 65:17 the prophet sees new heavens and a new earth, the creation of Jehovah. He has here placed them in their natural order, the heavens first and then the earth; for a people's earth depends upon its heaven. For humanity there are two worlds: the the realm of spirit, visions and ideals, and the realm of matter, activities and achievement, and the latter is governed by the former. No creation of art, no magnificent temple, nor splendid cathedral, was ever seen upon earth, which did not first exist in the heaven of some prophet. Its material beautiful in form and rich in adornment is but the embodiment of an ideal revealed to him in the heavenly mount. A nation's laws, government, institutions and religion are determined by its heaven. This thought sometimes finds poetic expression in the literature of the ancients. So the claim of the old Babylonian king Hammurabi that his code was handed down to him from heaven by the sun god Shamash is something more than the idle fancy of an oriental mind. The classical example for Old Testament students is record-

ed in the ninth chapter of Deuteronomy which tells us of Moses receiving from Jehovah in the mount the two tables of stone upon which was written the covenant by the finger of God. All upward progress of the race has been due to the teachings of prophets whose heaven was higher than that of the masses, while it is equally true that rulers who have brutalized nations have had a degraded heaven and have impressed its ideals upon their subjects. Its god must be such that he rewards with success his worshippers for what more enlightened peoples call crimes.

The heaven of old heathen Teutons was Valhalla. Its meaning, Hall of slaughter, is significant. Odin received to its honors those who were slain in battle. Each morning all went forth to spend the day in fighting one another, but at evening with every wound healed they returned for feasting and debauchery. Is it any wonder that the Germans of today, their spiritual descendants, are past masters in murder deliberately sinking hospital ships and bombing Red Cross stations, ready for the atrocities that have shocked the world? The kaiser's hope of success through lies at home and abroad and his crimes against civilization approved by the junker class and executed at his command by the devotees of *kultur* prove that the heaven of both leaders and people is polluted and that their *gott* is a patron of depravity. An illustration to the point is the following tradition recently come to me, for the truth of which, however, I cannot furnish documents: One of the Wesleys in conversation with a Calvinist advocating infant damnation said, Your god must be my devil.

We read that Germany needs peace; but her most pressing need at present is a new heaven whose God rules all the world in righteousness, judging the cause of the weak and oppressed, bringing to naught the machinations of the wicked. When the vision comes, as come it must, though not perhaps until after death has laid its hand upon the royal family, then as a result she may hope for a new earth and with it peace. An appropriate funeral hymn for the kaiser and all like characters is found in the fourteenth chapter of Isaiah, especially verses 5-21.

Chamber of Philosophy

J. E. WOLFE

There is a conscious demand that forward looking programs be held in abeyance during these war times. The stated reason for the demand is that the greatest strength for war purposes may be had. The demand rests on a belief that change goes with a weakening process while strength lies in a program that is more static and traditional. May it not be that there is need that one lay to heart the keeping clear in his own thinking the forward looking and the new in the faith that strength and hope lie only with them?

The fundamental conflict between religion and science is not, as so often it might appear, a conflict between two systems of teaching as it is a conflict between two methods of study and judgement. The conflict is fundamentally a conflict of methods. This is evidenced by the fact that wherever the conflict is being settled in any real way it is where the students in both fields are settling the conflict of method, the student of science in the field of religion as well as the student of religion in the field of science. It is a waste of time and energy and very trying on the souls of both for two differing religious teachings and teachers to try to settle some difference arrived at by two so very differing methods of study and judgement. Hope and help and comradeship wait on dealing with the fundamental conflict of method.

The scientific method tends to unity, fellowship, comradeship within any given field of study and interest. You may note this in the internationalism of any science. You may see it in the eagerness with which students seek out each other's results and fellowship for the purpose of mutual help and stimulation. You may gather it from the unity of spirit and the close fellowship that grows up in the life of ministerial students in our modern schools of religion. You may see it in the close approach of the men doing research who have worked independently of each other but all using the scientific method. The real division of the church today is along the line of the difference of method. The coming unity is along the line of community of method.

The scientific method has in it a standard of discussion and

judgement regarding the differences that may appear that offers hope of settlement There is a sort of third party, objective, impartial judge in the discussions to whom both can look and whom both respect. Thus they are able to come to some real working conclusions and agreements that both will hold with such strength of conviction that actual, effective spiritual fellowship and co-working are made possible. This will be very much in contrast with the colorless, meaningless, lady-like toleration between denominations and groups within denominations. Against this sort of fellowship and unity the souls of real men are set. In the scientific method there is a court of appeal whose voice comes with authority and produces a cooperation in terms of action, life and a fellowship that offers something more than nice phrases regarding each other.

One of the great problems of unity has been the problem of unity with progress. This problem the scientific method meets in a real way. The scientific method carries in it its own corrective as regards both mistakes of judgement regarding any given situation and also regarding the relativeness of any judgement as applied to any new situation. It not only delights in new experience and facts but lives in an attitude that will readily give them place in its thinking.

Chamber of New Testament

CHARLES J. RITCHEY

Words, once significant, have a way of disappearing, or at least, of becoming consciously inadequate for many who use them. There are two outstanding factors which contribute to this end: first, the ideas which these words originally designated, are developed to such an extent that new terms become necessary; or, second, uncritical enthusiasts use the words and at the same time fail to understand their real meaning, with the result that distinctions are broken down, and terms, formerly quite apt, suggest only a confusion of ideas.

What is the status of the term "historical criticism"? It has

been in use for some time among students of history, particularly among Biblical students. It was emphasized by those who attempted to ascertain what was the way of thinking and living in a given community of the past on the basis of a sympathetic understanding of the situation and of the surviving records as the only available sources for enquiry. This was a difficult and sometimes heroic task for those who had been accustomed to allegory and other subjective methods of interpretation. Good results were obtained and the appreciation of biblical literature was greatly advanced. But the inevitable happened. The technique by which the study of historical records is carried on, has been greatly elaborated until the words "historical criticism" fail to suggest the thing that is actually being undertaken. But more unfortunate than this is the fact that everyone may now claim a hearing by professing the results of historical criticism. Now it is possible (and sometimes it actually happens), that three or four interpretations may be advanced, all more or less antagonistic, even mutually exclusive, and none based on the methods urged by the more industrious originators of the term to validate the conclusion. In reality, "historical criticism" is too often an argument, a weight in the balance, and not a method of enquiry.

Now that "historical criticism" is losing its definiteness, it will be necessary to cast about for a term which will, for a time at least, indicate what biblical scholarship is attempting to do, though its discovery probably will not come by deliberate action. It seems likely, as a matter of observation, that some term like "social psychology" may very properly come into more prominent use. We are familiar with the psychology of primitive religions and of contemporary religion; and since the student of the history of religion is trying to do the same thing that his colleague, the psychologist, is doing, (and by the same technique, whenever possible, though in a different field), it would not be inappropriate to use some term which would indicate with accuracy the common task that is being undertaken. The "social psychology of primitive Christianity" is more to the

point than the "historical criticism of the New Testament", both because it indicates the practical and scientific aspect of biblical study, and because it cannot for some time yet be used merely as a pretentious argument.

(Continued from page 159)

Evening Session, 8:00 p. m. (Open to the public).
Lecture, "The Present Status and Prospect of Christianity Today," PROF. GEORGE BURMAN FOSTER

Friday, July 26

Morning Session, 9:30 a. m.
Paper, "The Religion of the American Red Cross," DR. WILLIAM A. CROWLEY
Review, FERRY J. RICE
Paper, "Our Church after the War," JOHN RAY EWERS
Review, CHARLES CLAYTON MORRISON
Afternoon Session, 2:00 p. m.
Paper, "War Books" S. J. CARTER, Librarian Milwaukee
Review,
Paper, DR. HERBERT L. WILLETT
Review, DEAN F. O. NORTON
Adjournment

Chamber of Education

HERBERT MARTIN

A glance at the courses outlined in college catalogues under Religious Education reveals how largely the field is identified with pedagogy and methods of instruction. It seems to assume a content of doctrine and seeks to discover and present the best methods for imparting it. In view of the present trial by fire of our beliefs and practices it appears that Religious Education, conceived as method, must take a vacation until a new body of doctrine now in process of becoming shall have been worked out. That the form and matter cannot be isolated goes without saying. Should Religious Education be unwilling to suspend in the interim it will be under obligation to reinterpret its function.

To say that religion is undergoing revaluation is but to utter the obvious. Its message is being conceived and presented in terms of the urgent and immediate need of men, brave and heroic, who live hourly in the presence of death. Religion with them must be concerned with their task, must

ring with reality. The shibboleths that provoke the serious sham battles of peace fail to serve where men agonize and die for great ideals. For such men the merchandise of historic phrases and metric utterances is no longer of interest. Every doctrine must touch bottom. Sin is no longer either a theological football or a child's nightmare; it is a human disease. It is no more a violation of a perpendicular relationship between man and God; it is a disturbed and destroying social order. It has become tri-dimensional in quality. The Y. M. C. A. under the urge of the hour seeks to save men from physical and moral sin. This is its task. And we are sinners unless we become those men's saviors. Sin in the ranks today is a terribly grim fact. The sinning soldier is he who by his deeds has disqualified himself for the maximum of service of which otherwise he would be capable. He is a traitor, is false to his cause. The sinning citizen is he who by whatever means advantages himself of this crisis for self-exploitation, who fails to sacrifice for his country's cause, for ideal ends, for the Kingdom of God in this its hour of peril.

Sin is no longer abstract; it is definite, concrete, situational; it is concerned with a man's behavior in a given set of circumstances. Dr. Eddy calls men to holiness, to physical and moral wholeness and health. He encourages them to keep the sacred lamp of chastity burning in the temple of the soul; to respect marriage vows, to keep faith with loved ones. His religious objective is to make men strong, and clean, and triumphant in body and mind; he helps them to "live soberly, righteously, and godly" in the midst of the welter of temptation that surrounds them. Thus he SAVES men, he REDEEMS them from sin rather than from the consequences of sin. What newer social meanings, too, will INCARNATION and ATONEMENT have! One could almost wish we were a theologian at the prospect and share creatively in the revaluation of religion. What privileges, what obligations!

Chamber of Sociology

ROBERT E. PARK

A few weeks ago in writing for the BULLETIN I mentioned the fact that great changes were taking place in the Churches and congregations all over the country. In connection with this I suggested that it would be interesting if some of our churches would make a survey of these changes. At the time I had a vague notion that I would do something like that for our own church. I have not had opportunity to do so. But I notice, however, some things which strike me as significant. First of all, shortly after the war was declared be-

tween Germany and the United States, we hung an American flag in back of the pulpit. Then, a little later, after the first draft we dedicated a Service Flag for the members of the congregation, which hung upon one side, with the stars and stripes on the other. There was a little patriotic ceremony with patriotic speeches after the service, when this flag was formally accepted by the church. Then, on Wednesday, at the regular meeting of the women of the church our minister began reading Donald Hankey's "A Student in Arms." Since then many members of the church have read that book, and reflected upon it, and I think it has materially changed the attitude of many of us in regard to the connection between religion and the war. A committee was appointed to organize and mobilize the members of the congregation for war-purposes, such as the selling of liberty bonds and raising money for the Red Cross. We began to sing patriotic hymns, and we sang them with a new fervor each time we heard during the morning service that some new member of the congregation had joined the colors or gone into some form of war work. We were patriotic, and it did not seem out of place to sing these hyms as it might have a year ago. We had been, on the whole, pacifists before the war, but we had come to feel that if we believed in peace we ought to be willing to fight for it. Many of us had been internationalists and looked forward hopefully to that federation of the world of which Tennyson sang. We had believed that the brotherhood of man was to be brought about peacefully through the establishment of courts of international justice, and now we had come to believe that if the Brotherhood of man was to be anything more than a pious wish or an empty phrase we must be willing to die for it, if necessary. A great change has come over us, greater than any of us realize. It has come quickly and silently, but it has come. We are becoming nationalized. The church is becoming nationalized.

News Notes

J. LESLIE LOBINGIER

Especial attention is called to the slight change in the dates of the Annual Meeting made by the Executive Committee since the last issue of the "Bulletin"! The dates originally set were July 23, 24, and 25. The meeting is now made one day later, the final dates being July 24, 25, and 27. This change will make it possible for certain of our members to attend who could not otherwise do so and it is hoped that no one will be inconvenienced or kept away by this slight alteration.

The outlook for a strong program is especially good, as will appear to anyone who glances through the subjects of the papers to be read, appearing in this number of the "Bulletin." Considering present conditions the prospects for a good attendance are bright.

The treasurer makes this last request to delinquent members to send checks for their dues, in order to prevent our coming up to the annual meeting with a deficit. Mail the check today.

Clarence Reidenbach received his Doctor of Philosophy degree at Yale this year. During his stay in New Haven he preached for the Congregational Church at Milford, Conn., for a period of more than five years. His present address is 81 North Hawthorne Lane, Indianapolis. He expects to be present at the annual meeting.

Wm. D. Ryan of Youngstown will be present at the meeting also.

Herbert M. Garn of Culver-Stockton College is spending the summer in residence at the University of Chicago, continuing work for the Doctorate.

Henry B. Robison of the same College is spending a short time in Chicago, whither he came with his daughter who is taking work at the University.

John F. Stubbs has accepted the pastorate of the church at Corydon, Iowa; he has received the most royal kind of welcome, and is enthusiastic about his new field.

Dean Norton of Drake is spending a part of his summer working in the libraries of the University of Chicago. Among other men at the same University for the summer are Tyler Warren, and W. H. Trainum.

Herbert Martin is teaching at Drake during the summer term.

A number of our members have recently gone into war service under the Y. M. C. A. Among them are A. L. Cole who hopes to go over-seas in July; Jasper T. Moses, who hopes to go to France to work with Portuguese troops, and V. T. Woods.

The Major by Ralph Connor. Doran, New York. The gifted preacher-author, who gave us this story has been at the front. The narrative deals with the development of the war spirit in Canada and the conversion of the Quaker hero into a military man. The descriptions of Canadian scenery and life are interesting, but the book shows rather untidy workmanship and the plot would be more effective if it were not so complicated. The book is ethically clean and wholesome and will for this reason prove useful among our young people.

THE DISCIPLES OF CHRIST

That they all may be one; even as thou Father, art in me and I in thee, that they also may be in us: that the world may believe that thou didst seod me.

John 17:21

THE DISCIPLES OF CHRIST

The body of people known as the Disciples of Christ, or in local congregations as the Christian Church, is one of the youngest of Protestant bodies. As in the cases of some of the denominations about it, there were conditions in the religious world, both in America and Great Britain, which brought it into being, and it has attempted for more than a century, as the most notable religious movement in American history, to bear insistent and convincing testimony on the great theme which constitutes its message,—that of Christian Union.

The desire to secure a closer fellowship of the followers of Jesus, and a more convincing realization of his prayer, "That they all may be one," has not been confined to any one section of the church, nor to any one period in its history. Thru the long years of division, beginning with the early centuries, voices have been raised against this sign of weakness, and efforts have been put forth for its amendment.

But the organization and growth of the Disciples of Christ constitute the most definite and formal attempt to embody in an efficient movement the widespread and increasing sentiment in behalf of a united church. And tho the Disciples

rejoice in every manifestation of the spirit of brotherhood in the universal church, and count themselves as only one among many forces laboring for the common end, they are deeply convinced that as a body of Christian people, numbering one and a half million, committed by their history and interests to this one great and impressive object, they can aid to no small extent in its realization.

Rise of the Movement.

In the early years of the last century a group of men, chiefly Presbyterians, living in Western Pennsylvania became much stirred over the divided condition of the church. They were regretful witnesses of sectarian rivalries which sprang out of isolation, and bred a spirit of suspicion and hostility among different sections even of the same denomination. The results were lamentable, as they always are where the interests of competing churches are set above the larger ideal of the Kingdom of God.

One of these men, Rev. Thomas Campbell, a minister of the Seceder Presbyterian Church, recently arrived from the north of Ireland, wishing to give voice to his anxieties and his hopes, published in the year 1809 a document which he named "A Declaration and Address." It was a statement of the evils wrought by sectarian divisions and an appeal to the Church of Christ to give serious attention to the weakness and scan-

dal resulting from division, and to make an earnest effort to unite upon the essentials of the Christian faith as made known by Jesus and his first interpreters.

It was no part of the program of Rev. Campbell or the friends who gathered about him with the same sentiments, to form another organization. They were too keenly sensitive to the evils of separatism in the church to desire to add another to the existing denominations. But they hoped to foster in the churches with which they were directly connected a spirit of co-operation which should reduce friction, economize resources and promote a larger respect for Christianity on the part of those unconnected with any church.

From the first these "Reformers," as they called themselves, had a few simple plans for the realization of their great purpose. They resolved to be guided only by the Word of God, particularly the New Testament, and to avoid all human formulations of faith and practice. They were persuaded that the divisions which they deplored were in large measure the result of the many creeds and doctrinal standards which had emerged from religious controversy. They would seek a common ground of belief and conduct by an appeal direct to Christ and the primitive church.

They used familiarly a phrase employed by Mr. Campbell in the document already mentioned: "Where the Bible speaks, we speak; where the

Bible is silent, we are silent." By this they meant that they would proclaim as essential nothing which the word of God left open to human opinion. They labored for the restoration of the apostolic church, not in the mere imitation of its fragmentary and imperfect approach to the ideals of Jesus, but in the larger sphere of its faith, its spirit and its service. This they felt to be the most practicable approach to the unity of the church. They quoted often with approval that watchword of the first Protestants: "In Essentials, Unity; in Opinion, Liberty; in all things, Charity."

Thomas Campbell was soon joined by his son, Alexander, who in 1809, the year in which the "Declaration and Address" appeared, arrived in America from Scotland, where he had spent some time in the University of Glasgow. He threw himself into the enterprise with ardor, and until his death in 1866 he was the most conspicuous figure in the work of the Disciples.

These men were regularly ordained ministers according to church usage. But their adoption of the principle of submitting all matters to the New Testament for approval led them to the restudy, among other things, of the subject of baptism. They became convinced that the immersion of adult believers was the practice of the primitive church, and thereupon adopted it as the custom in the young and growing body of which they

were the leaders. This step they took as a means of reaching common and uncontroversial ground on a question likely to arouse discussion. This brought them into fellowship with the Baptists. It should be noted that the position taken by these men on the subject of baptism was not intended to be dogmatic, but irenic. They hoped to promote the union of the church by adopting the New Testament practice. For a time the Reformers, or Disciples, were members of the Redstone Baptist Association, and later, of the Mahoning Baptist Association. But chiefly because of their invitation to all Christians to participate in the communion service, doctrinal differences arose and the Disciples gradually withdrew into a separate body, which during the half century from 1830 to 1880 greatly multiplied the number of its communicants, churches and other institutions with the greatest numerical strength in the states of Ohio, Indiana, Illinois, Kentucky, Missouri and Iowa. In one or more of these states the Disciples outnumber all other religious bodies.

In the process of their history they have included in their fellowship such men of national prominence as President James A. Garfield, Speaker Champ Clark, and Justice Joseph H. Lamar. Hon. David Lloyd George, Prime Minister of Great Britain, was reared in a Welsh church of the Disciples.

The Disciples have not hoped or desired to realize the union of the church by the absorption of other religious bodies, yet they wish to present a platform on which Christians of any name or creed may stand without compromise or burden. The fathers of this movement sought to find a catholic and common ground. Here the Disciples of today, invoking the leadership of the Christ, undertake to render their service to the church and to the world. They have no fixed theory regarding the form which the unity so much desired shall take. They know that many obstacles must first be removed. But they desire to contribute to the end.

They accept no human name, since all such have proved divisive. The names made sacred and venerable by the usage of the first believers seem sufficient and appropriate. As individuals they call themselves Disciples, Christians, Brethren. Their churches are known as Churches of the Disciples, Christian Churches or Churches of Christ. Yet none of these names is held in any exclusive spirit. They are the common property of all the children of God, and it is the hope of the Disciples that their substitution for human and denominational names may remove in part the barriers to a united church.

Conscious of the divisions which have resulted

from the formulation and imposition of human creeds, they have insistently protested against the creation and use of such in any of their churches or other institutions, while with unfailing loyalty they have affirmed the great and undisputed verities of the Christian faith. The confession of Peter, "Thou art the Christ, the Son of the living God," is made the public declaration of faith in Jesus as Saviour and Master, and of a decision to forsake all other leaders for him, all other service for his. By this confession, publicly made, one signifies his readiness to become a recognized member of the Church of Christ.

Baptism is the act in which the penitent believer signifies his acceptance of the new relationship with Christ, and his claim to all the privileges and opportunities of the Christian society. The Disciples practice immersion, as being the custom of the early church, and beyond the line of controversies.

The Disciples observe the Lord's Supper every week, as seems to have been the practice of the primitive church. Its observance is a matter of personal choice, and all Christians are welcome to participate. Emphasis is laid upon the development of the Christian life thru the study of the Word of God, the practice of prayer, the guidance of the Holy Spirit, participation in the service of humanity, and the evangelization of the world.

In church government they are congregational.

The individual church is the unit of authority. It chooses its own officers after the apostolic model of elders and deacons. It co-operates with its sister churches in missionary, educational and other efforts. It receives into its membership from other congregations of the Disciples and from other Christian bodies those who bring suitable recommendations.

Organization.

The organized co-operative work of the Disciples embraces many enterprises. Their educational work includes twenty-four colleges and universities. They have three national journals, and many other of more limited circulation. The Foreign Christian Missionary Society has stations in Japan, China, India, Africa and the Islands with a present income (1917) of about $550,000 and increasing each year. The American Christian Missionary Society is the home missions board, with many departments, and an income of $250,000. The Christian Woman's Board of Missions does evangelistic, educational and medical work in many parts of America and in foreign fields. Its contributions to the causes have reached the annual sum of over $400,000. The Board of Church Extension administers a permanent loan fund of one and a half million dollars to aid churches in the erection of buildings. A Pension and Insurance Fund for aged and disabled ministers spends about

$30,000 annually. The National Benevolent Association has more than a dozen institutions under its care—hospitals orphanages and homes for the aged. In addition an important work has been undertaken in the appointment of a "Commission on Christian Union," whose function it is to confer with similar groups from other religious bodies in the effort to promote Christian co-operation among the various denominations, to secure a more fraternal sentiment, and if advisable to convene such representatives of the different churches as shall be inclined to labor for the unity now recognized as highly advisable.

The Disciples meet in an annual convention, to which delegates are chosen by the churches. This convention receives the reports of the various boards, and promotes the efficiency of the churches in their co-operative work.

In all the departments of their work and ministry, the Disciples regard it as their supreme duty and privilege to bear insistent testimony to the need of unity among all Christians, the sin and scandal of division, and the divine imperative of bringing to realization the prayer of our Lord: "That they all may be one." In every community they are set to this task. That a people so numerous and so efficient should be able to render great service in so imperial a cause is not to be questioned. And to this enterprise timely and divine as it is, they invite all who share their vision and their hope.

CAMPBELL INSTIT. BULLETIN
Vol 12-14 1915-1916-1917

AUTHOR

TITLE